Imam Abu Hamed AL-GHAZALI
(450-505 H.=1058-1111 A.D.)

REVIVAL OF RELIGION'S SCIENCES

IHYA' ULUM AD-DIN

إحياء علوم الدين

Translated by
Mohammad Mahdi al-Sharif

Volume I

The quarter of The acts of worship

منشورات
محمد علي بيضون
دار الكتب العلمية
DKI
Beirut- Lebanon

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http://www.al-ilmiyah.com info@al-ilmiyah.com sales @al-ilmiyah.com baydoun@al-ilmiyah.com

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IN THE NAME OF ALLAH, MOST GRACIOUS, MOST MERCIFUL
REVIVAL OF RELIGIOUS SCIENCES

Prelude

Firstly, I begin with the praise of Allah Almighty, even though our praise is quite insufficient and too little to be compared with His real glory. Secondly, I invoke His blessings upon all the Messengers and in particular upon the greatest and the Seal of His Messengers, Muhammad "Allah's blessing and peace be upon all of them". Thirdly, I pray for His help and grace that I should keep firm, willing and motivated to write the book "Ihya' Ulum Ad-Din 'Revival of religion's sciences'".

Fourthly, O slanderer, O heedless, O rejecter of truth, what removed from my tongue the impediment of silence and put on my neck the necklace of arguments and reasons, and made it incumbent upon me to reply to your arguments, is the closing of your eyes from open truths, and rather your dependence upon what is insignificant and untrue which made you praise ignorance, and stirring up opposition against him who wants to deprive some of his deeds of the evil practice and habits of men or expresses his wish to put his learning to practice in order that Allah Almighty would purify his soul, by addressing himself to religious service and doing his best to make expiation for the sins he has committed in his past life and for which he has become disappointed, and keeping himself far from the society of those persons about whom the lawgiver, Messenger of Allah "Allah's blessing and peace be upon him" said: "He who will receive the greatest punishment on the Day of Judgement will be the learned man whom Allah Almighty has benefited not from his knowledge."

I'm quite sure, by my life, that there is no reason for you to reject the truth barring the fact that the epidemic which has overwhelmed most of the people has also overpowered you; and it is that which diverted them to make sense to the rules and principles of this affair, and fail to notice that this matter is very serious and grave, that the hereafter is coming forward and this world is retreating, that death is very near and the journey is long, that provision is very little, that dangers are great but the paths are blocked.

It is difficult, exhausting and tiring to tread the crowded and dangerous path of the hereafter with no guide nor companion. The guides for the path are the learned men who are the heirs of the Prophets, of whom the times are short and it is only the superficial who are left, most of whom have been possessed by iniquity and overpowered by Satan. Everyone of them was so absorbed in his immediate fortune that he came to see good as evil and evil as good, and it is for this reason that the science of religion disappeared and the minaret of the true faith extinguished all over the world.

They gave the people the false impression that there was no knowledge except

such laws of government as used by judges to settle disputes when the mob dots; or such of arguments as used by the vainglorious to overcome and silence the opponents; or the elaborate and flowery language with which the preacher seeks to draw the attention of the laymen; and that's because apart from these three, they could find no other ways to snare illegal profit and get the wealth of this world.

On the other hand the science of the way to the hereafter, well-trodden by our righteous predecessors which includes what is described in Allah's Book as law, wisdom, knowledge, enlightenment, light, guidance, and righteousness, has disappeared from among men and been completely a thing forgotten.

Since this is a distress which has befallen the religion and a grave calamity which has put it in the shade, I have seen it important to address myself to the composition of this book, in order to revive the science of religion, to bring to light the exemplary lives of the deceased imams, and to show such of branches of knowledge as regarded of good use by the prophets and the virtuous predecessors.

I have based it upon four quarters: the quarter of the Acts of Worship, the quarter of the Habits of Life, the quarter of the Destructives, and the quarter of the saviors.

I have begun the work with the book of knowledge because it is of the utmost significance to define first of all the knowledge which Allah has commanded the elite to seek, on the tongue of the Messenger of Allah "Allah's blessing and peace be upon him". In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: “Seeking knowledge is an obligation due upon every Muslim.” My goal from beginning with this book on knowledge is to distinguish useful from harmful knowledge, as the Messenger of Allah "Allah's blessing and peace be upon him" said: “We seek refuge with Allah from useless knowledge” and also to shed light upon the deviation of the people of this age from right conduct, their delusion as by a glistening mirage, and their satisfaction with the husks of knowledge rather than the pith.

The quarter of the Acts of Worship comprises ten books: The Book of Knowledge; The Principles of Faith; The Mysteries of Purification; The Mysteries of Prayer; The Mysteries of Obligatory Charity; The Mysteries of Fasting; The Mysteries of Hajj; The Principles of Reciting the Qur’an; Concerning Invocations and Supplications; and the Arrangement of Litanies (One should recite regularly everyday of the Holy Qur'an).

The quarter of The customs Of Life comprises ten books: The Etiquettes of Eating; The Etiquettes of Marriage; The Etiquettes of Earning Sustenance; Concerning the Lawful and Unlawful; The Etiquettes of Companionship and Fellowship with the Different Types of Men; Concerning Seclusion; The Etiquettes of Journey; the Etiquettes of Music and Ecstasy; Concerning Enjoining Good and Forbidding Evil; and The etiquettes of Living as Exemplified in the Prophetic Manners.

The quarter of the Destructives comprises ten books: Concerning the

Wonders of the Heart; Concerning the Discipline of the Soul; Concerning the Evil of the Two lusts: The Appetite of the Stomach and the Sexual Desire; The Evil of Tongue; The Evil of Anger, Resentment, and Envy; The Evil of the World; The Evil of Wealth and Greediness; The Evil of Showiness and Hypocrisy; The Evil of Pride and Vanity; and The Evils of Haughtiness.

The quarter of the Saviors comprises ten books: Concerning Repentance; Concerning Patience and Gratitude; Concerning Fear and Hope; Concerning Poverty and Asceticism; Concerning Allah's Oneness and Trust; Concerning Love, Longing, Intimacy and Contentment; Concerning Intentions, Truthfulness, and Sincerity; Concerning Self-Examination and Self-Reckoning; Concerning Reflection; and Concerning Death.

In the quarter of the Acts of Worship I make a mention of some of its hidden etiquette, the niceties of its principles, and the mysteries of its meanings, of which the active learned man is in need, and without their knowledge none will be well-acquainted with the science of the hereafter. Most of this information has been neglected in jurisprudence studies.

In the quarter of the Customs of Life I make a mention of the principles of practical religion widespread among men, its profound subtleties, complicated practice, and the piety which lurks in its principles of conduct, without which no religious man can do.

In the quarter of the Destructives I deal with every blameworthy trait to which the Qur'an refers, the way of purifying the soul and the cleansing of the heart therefrom. I therefore put a clear definition to every one of these traits, and refer to the particular truth about it, the source from which it originates, the evil consequences to which it leads, its indicative signs, and the way of its treatment, with support, in all of those, of evidences from the Holy Qur'an, Prophetic tradition, and narrations.

In the quarter of the Saviors, I discuss every praiseworthy trait and every desirable quality characteristic of those made near to the Presence of Allah Almighty, as well as the saints, by means of which the servant seeks to draw near to the Lord of the worlds. I give a certain definition to every quality, and refer to the truth about it, the source from which it originates, the fruit obtained from it, the particular sign by which it is known, the excellence which renders it desirable, with support for illustration from the transmitted law and intellectual reason.

It is true that several works have been composed in some of these aspects, but five characteristics distinguish this work from them:

First, by clarifying what they have obscured and making clear what they have treated casually.

Second, by arranging what they have disarranged, and organizing what they have scattered.

Third, by condensing what they have elaborated, and correcting what they have approved.

Fourth, by deleting what they have repeated and verifyed what they have set down.

Fifth, by determining ambiguous matters which have been beyond the reach of understanding and never dealt with in any work.

For although all might follow the same method, there is no reason why one should not proceed independently and bring to light something unknown, giving particular concern to what his colleagues have forgotten, or have noticed, but overlooked to mention them in writing, or being prevented from uncovering them.

These are the characteristics which distinguish this work which is cumulative of the sciences referred to.

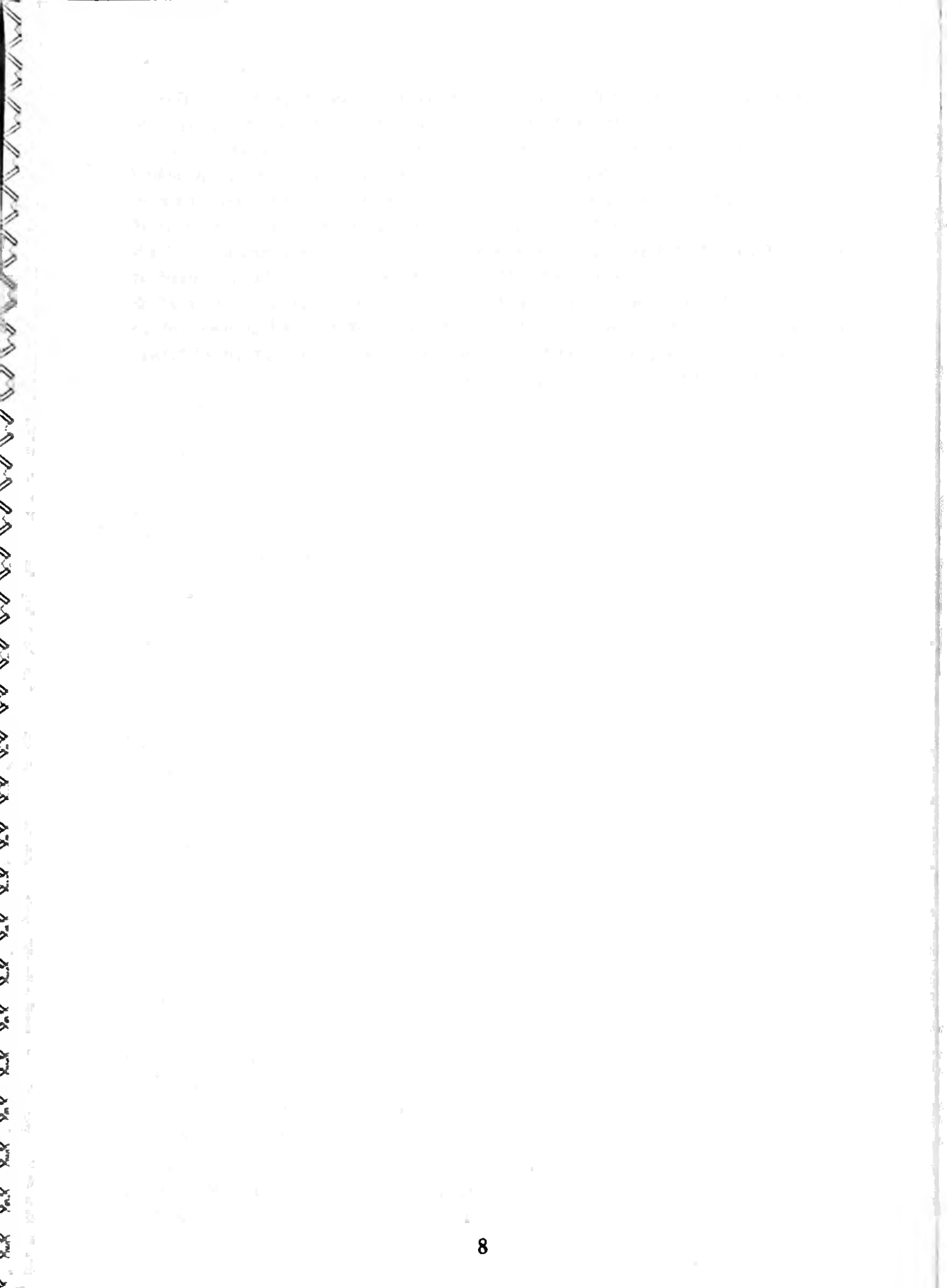
Two factors have urged me to base this work upon four quarters.

The first and original motive is that this system of research and exposition is necessarily essential because the science by which we turn to the hereafter is divided into two: the science of Practical Religion, and the science of Revelation. I mean by the science of Revelation that by which the knowledge is revealed; and I mean by the science of practical religion the knowledge as well as action in accordance with that knowledge. The aim of this work is to deal only with the science of practical religion, and not with that of Revelation, which one is not permitted to record in writing, although it is the ultimate goal sought for by saints, and the wanted desire of the eyes of the Sincere.

The science of practical religion is merely a way which leads to revelation and the prophets of Allah did not communicate with the people and lead them to Him except through the knowledge of that way, to which they guided them. Concerning revelation itself, the prophets spoke only figuratively and briefly through signs and symbols, because they realized the incapability of man's mind to comprehend. Therefore since the learned men are heirs of the prophets, they cannot but follow their footsteps and emulate their way.

On the other hand, the science of practical religion is divided into exoteric science, which deals with the functions of the organs, and esoteric science, which deals with the functions of the heart. The bodily organs perform either acts of worship or habits of life, while the heart, as far as it is removed from the organs, and rather belongs to the world of dominion, is subject to either praiseworthy or blameworthy effects. Consequently, this science is divided into two parts: outward and inward. The outward, which relates to the organs, is subdivided into acts of worship and habits of life; and the inward, which relates to the states of the heart and the qualities of the soul, is subdivided into what is praiseworthy and what is blameworthy. All of these constitute the four parts of the science of practical religion; and there is no deviation from such a classification in considering the science of practical religion.

My second motive for adopting this kind of division is that I have seen the genuine interests of students in jurisprudence, which has become popular among those who do not fear Allah, for the sake of boasting and exploiting its influence and prestige in arguments. This jurisprudence also is divided into quarters; and since he who dresses himself in the dress of the beloved will also be beloved, I want not to be far from the idea that making this book appear in the form of

books of jurisprudence shall be a skillful move to create interest in it. For a similar reason, one of those who wanted to attract the attention of the magistrates to the science of medicine, represented it in a form of astronomical lists, arranging it in tables and numbers, and called it Tables of Health, in order, by so doing, to have their concern with that type of science help in encouraging them to read it. Resourcefulness in drawing hearts to the science which is good for the eternal life is more valuable than that of drawing them to medicine which benefits nothing but physical health. The fruit of this science is the treatment of the hearts and souls which leads to a life that will persist for ever and ever. How inferior, therefore, is the medicine of the body, which is doomed by necessity to decay before long! We ask Allah to help us achieve success and attain guidance: verily, He is Most Generous, All-Bounteous.

CHAPTER ONE: ON THE EXCELLENCE OF KNOWLEDGE, TEACHING AND LEARNING

The Virtue Of Knowledge

Its proofs from the Holy Qur'an go as follows:

"There is no god but He: that is the witness of Allah, His angels, and those endued with knowledge, standing firm on justice. There is no god but He the Exalted in Power, the Wise." (Al Imran 18)

﴿ شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلۡمَلَٰٓئِكَةُ وَأُوْلُواْ ٱلۡعِلۡمِ قَآئِمَۢا بِٱلۡقِسۡطِۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ (١٨) ﴾

Consider how he Almighty begins with Himself, and makes the angels rank second to Him (as far as such witness is concerned), and the men of knowledge third to them; and how sufficient this is for honour, excellence, good value and superiority!

Allah Almighty says also: "Allah will raise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted Knowledge." (Al-Mujadilah 11)

﴿ يَرۡفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ دَرَجَٰتٖۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ (١١) ﴾

In this respect, it is narrated on the authority of Ibn Abbas that he said: "The men of knowledge have as much as seven hundred degrees higher than the faithful believers, between each two of which, there is (as long distance as to be covered in) five-hundred-year journey."

Allah Almighty further says: "Say: 'Should those be equal, those who have knowledge and those who have not?'" (Az-Zumar 9)

﴿ قُلۡ هَلۡ يَسۡتَوِي ٱلَّذِينَ يَعۡلَمُونَ وَٱلَّذِينَ لَا يَعۡلَمُونَ (٩) ﴾

He says: "It is those who endued with knowledge from amongst Allah's servants that fear Allah most." (Fatir 28)

﴿ إِنَّمَا يَخۡشَى ٱللَّهَ مِنۡ عِبَادِهِ ٱلۡعُلَمَٰٓؤُاْ (٢٨) ﴾

He says: "Allah suffices for witness between me and you, the One Who is well-acquainted with the knowledge of the Book." (Ar-Ra'd 43)

﴿ كَفَىٰ بِٱللَّهِ شَهِيدَۢا بَيۡنِي وَبَيۡنَكُمۡ وَمَنۡ عِندَهُۥ عِلۡمُ ٱلۡكِتَٰبِ (٤٣) ﴾

He Almighty says also: "Said he, who was well-acquainted with the knowledge of the Book: 'I'm ready to bring it (the throne of Sheba) to you'"; (An-Naml 40)

﴿ قَالَ ٱلَّذِى عِندَهُۥ عِلْمٌ مِّنَ ٱلْكِتَٰبِ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ ﴾

And this draws the attention to the fact that he was able (to bring the throne immediately) by virtue of the power of knowledge.

Allah Almighty says: "Those who were endued with knowledge said: 'Woe to you! The reward of Allah (in the hereafter) is much better for him who has faith, and amends his work'" (Al-Qasas 80)

﴿ وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَيْلَكُمْ ثَوَابُ ٱللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا ﴾

Showing that the superiority of the hereafter to this world in rank and position could not be known but through knowledge.

He Almighty says: "Those parables We set forth for the people (to learn therefrom), and none understand them but those endued with knowledge." (Al-Ankabut 43)

﴿ وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَآ إِلَّا ٱلْعَٰلِمُونَ ﴾

He also says: "Had they referred the matter to the Messenger and to those endued with authority from amongst them, surely, those of good understanding among them would have known it." (An-Nisa 83)

﴿ وَلَوْ رَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَىٰٓ أُو۟لِى ٱلْأَمْرِ مِنْهُمْ لَعَلِمَهُ ٱلَّذِينَ يَسْتَنۢبِطُونَهُۥ مِنْهُمْ ﴾

In this Holy statement, he refers His Decision of the events to their faculty of understanding, and joins their rank to that of the Prophets to anticipate Allah's Decision.

It is said, in comment on Allah's saying: "O Children of Adam! We have bestowed raiment upon you to cover your shame, and splendid vesture. But the raiment of righteousness, that is the best" (Al-A'raf 26)

﴿ يَٰبَنِىٓ ءَادَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَٰرِى سَوْءَٰتِكُمْ وَرِيشًا ۖ وَلِبَاسُ ٱلتَّقْوَىٰ ذَٰلِكَ خَيْرٌ ﴾

"The raiment refers to knowledge, the splendid vesture refers to the certainty (of faith), and the raiment of righteousness denotes to shyness (i.e. refraining from committing religious indiscretions).

Allah Almighty says: "We've brought about a Book to them, Whose (Verses) We've explained in detail with knowledge."(Al-A'raf 52)

﴿ وَلَقَدْ جِئْنَٰهُم بِكِتَٰبٍ فَصَّلْنَٰهُ عَلَىٰ عِلْمٍ ﴾

He also says: "We should then relate to them (the narrations) with knowledge."(Al-A'raf 7)

﴿ فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ ﴾

He says: "But even, it (the Qur'an) is of evidently clear signs in the breasts of those endued with knowledge." (Al-Ankabut 49)

﴿ بَلْ هُوَ ءَايَٰتٌۢ بَيِّنَٰتٌ فِى صُدُورِ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ ۚ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا ٱلظَّٰلِمُونَ ﴾

He says: "He has created man, and taught him speech (and Intelligence)." (Ar-Rahman 3:4)

﴿ خَلَقَ ٱلۡإِنسَـٰنَ ۝ عَلَّمَهُ ٱلۡبَيَانَ ۝ ﴾

He Almighty makes a mention of that on the occasion of reminding him of such of blessings as He has bestowed upon him.

In relation to the proofs from the Prophet's sunnah they go as follows:

(It is narrated by both Al-Bukhari and Muslims and others on the authority of Mu'awiyah that) The Messenger of Allah "Peace be upon him" said: "If Allah Almighty intends good for any one, he provides him with the faculty of religious understanding, and gives him the right guidance thereof."

(It is narrated by At-Tirmidhi, Abu Dawud, Ibn Majah and Ibn Hibban on the authority of Abu Ad-Darda' that) The Messenger of Allah "Peace be upon him" said: "No doubt, the learned men are the heirs of Prophets (as far as knowledge is concerned)." It is a well-known fact that that there is no rank superior to that of Prophethood, nor is there honour much higher than that of inheriting such a rank.

(It is narrated by At-Tirmidhi and others on the authority of Abu Ad-Darda' that) The Messenger of Allah "Peace be upon him" said: "Those in the Heavens and the earth always ask for (Allah's) Forgiveness for the learned man." Which position is then much better than that of him, for whom the angels of the Heavens and the earth are engaged in asking for (Allah's) Forgiveness?

(It is narrated by Ibn Abd Al-Barr on the authority of Anas that) The Messenger of Allah "Peace be upon him" said: "No doubt, wisdom (acquired from knowledge) increases the one of high social class in dignity, and raises even the slave so high that he could attain the rank of chiefs." In this way, he draws the attention to its (knowledge's) advantage in the world, even though the hereafter, as it is well-known, is much better, more abiding.

(It is narrated by At-Tirmidhi on the authority of Abu Hurairah that) The Messenger of Allah "Peace be upon him" said: "Two characteristics never gather in a hypocrite: the good (right) way and the faculty of religious understanding." However, you should have no doubt in the tradition depending upon the hypocrisy of many religious jurists of this time; for indeed, he does not indicate to the type of religious jurisprudence which you might imagine. Later on, the real meaning of the faculty of religious intelligence will be explained, and we will see that a religious jurist might attain the highest degree when he comes to know that the hereafter is, by all means, much better than this world; and once he is true to this knowledge, And once this knowledge prevails in him, he becomes free from all kinds of hypocrisy and showing off.

(It is narrated on the authority of Al-Baihaqi on the authority of Abu Ad-Darda' without tracing it up to) The Messenger of Allah "Peace be upon him" that he said: "The best of men is the learned faithful believer, who will be of benefit when there is need for him, and will benefit himself when there is no need for him."

(It is narrated by Al-Hakim on the authority of Abu Ad-Darda' that) The

Messenger of Allah "Peace be upon him" said: "Faith is naked, since its raiment is righteousness, its splendid vesture is shyness (refraining from committing religious indiscretions) and its fruit is knowledge."

(It is narrated by Abu Na'im on the authority of Ibn Abbas that) The Messenger of Allah "Peace be upon him" said: "The closest from amongst the people to the rank of Prophethood are those endued with knowledge, and those who practice Jihad (in Allah's Way): as to those endued with knowledge, it is those who guided the people to what was brought about by the Messengers; and as to those who practice Jihad, it is those who fight with their swords (in Allah's Way) to preserve what was brought about by the Messengers."

(It is narrated by At-Tabarani and Ibn Abd Al-Barr on the authority of Abu Ad-Darda' that) The Messenger of Allah "Peace be upon him" said: "No doubt, the wholesale death of (all members of) a tribe is much easier than the death of a man endued with knowledge."

(It is unanimously narrated by more than one on the authority of Abu Hurairah that) The Messenger of Allah "Peace be upon him" said: "The people are of different metals like gold and silver (in relation to their manners): the good among them in the pre-Islamic period of ignorance is also good among them in Islam, particularly when they are given the faculty of religious understanding."

(It is narrated by Ibn Abd Al-Barr on the authority of Abu Ad-Darda' that) The Messenger of Allah "Peace be upon him" said: "On the Day of Judgement, the ink of learned men (therewith they record knowledge) will be weighed (in value) with the blood of martyrs (which they shed in Allah's Way)."

(It is narrated by Ibn Abd Al-Barr on the authority of Ibn Umar that) The Messenger of Allah "Peace be upon him" said: "He, who preserves (even) forty Prophetic traditions of the Sunnah for my nation until he conveys them, I will act as intercessor for him, and witness to his (good deeds) on the Day of Judgement."

(It is narrated by Ibn Abd Al-Barr on the authority of Anas that) The Messenger of Allah "Peace be upon him" said: "He, from among my nation, who keeps (by heart and acts upon even) forty Prophetic traditions, will meet Allah Almighty on the Day of Judgement, having the rank of religious jurists and learned men."

(It is narrated by Al-Khatib on the authority of Abdullah Ibn Juz' Az-Zubaidi that) The Messenger of Allah "Peace be upon him" said: "He, who becomes well-acquainted in the religion of Allah Almighty, Allah Almighty suffices him against what concerns him, and provides him with sustenance from sources which he expects not."

(It is narrated by Ibn Abd Al-Barr that) The Messenger of Allah "Peace be upon him" said: "Allah Almighty revealed to Abraham: 'O Abraham! I'm full of knowledge; and I love such (of men) as endued with knowledge."

(It is narrated by Ibn Abd Al-Barr on the authority of Mu'adh that) The Messenger of Allah "Peace be upon him" said: "No doubt, the learned one is the

trustees of Allah Almighty on earth."

(It is narrated by Ibn Abd Al-Barr and Abu Na'im on the authority of Ibn Abbas that) The Messenger of Allah "Peace be upon him" said: "There are two types of persons among my nation; and if they are right, the people would become right, and if they are errant the people would be errant: the rulers and religious jurists."

(It is narrated by At-Tabarani, Ibn Abd Al-Barr and Abu Na'im on the authority of A'ishah that) The Messenger of Allah "Peace be upon him" said: "If a day comes upon me, on which I've not increased in knowledge which brings me much closer to Allah Almighty, let not me be blessed in the sunrise of that day."

(It is narrated by At-Tirmidhi on the authority of Abu Umamah that) The Messenger of Allah "Peace be upon him" said, in reference to the preference given to the learned men over the worshipper and martyr: "The superiority of a learned man to a worshipper is like the superiority I have to the lowest of my companions." Consider here how he places knowledge in the same rank of Prophethood, and how he lowers the standing of service with no knowledge, even though a worshipper has knowledge of the type of service which he does regularly, otherwise, by Allah, it will, by no means be considered as worship at all.

(It is narrated by Abu Dawud, At-Tirmidhi, An-Nasa'i and Ibn Hibban on the authority of Abu Ad-Darda' that) The Messenger of Allah "Peace be upon him" said: "The superiority of a learned man to a worshipper is like the superiority of a full moon (in its evident shine and closeness to the earth) to the other planets (in their darkness and farness from the earth)."

(It is narrated by Ibn Majah on the authority of Uthman Ibn Affan that) The Messenger of Allah "Peace be upon him" said: "On the Day of Judgement, there will be three types of intercessors: the Prophets, then the learned men, and then the martyrs." How excellent such a degree (as given to the learned men) is which ranks second to Prophethood, and prior to martyrdom, putting in mind the great superiority of martyrdom!

(It is narrated by At-Tabarani and Abu Na'im on the authority of Abu Hurairah, and by At-Tirmidhi and Ibn Majah on the authority of Ibn Abbas that) The Messenger of Allah "Peace be upon him" said: "Nothing is better than learning in religion therewith Allah Almighty is worshipped; and of a surety, an individual religious jurist is much harder upon Satan than one thousand worshippers. No doubt, everything has a supporting pillar (on which it depends), and jurisprudence is the supporting pillar of this religion."

(It is narrated by Ibn Abd Al-Barr on the authority of Anas that) The Messenger of Allah "Peace be upon him" said: "The best of your religion is the easiest of its (matters as long as it does not make lawful what is unlawful); and the best of service is the religious learning."

(It is narrated by Ibn Adi on the authority of Abu Hurairah that) The Messenger of Allah "Peace be upon him" said: "A learned faithful believer has been given seventy degrees superior to the only worshipping believer."

(It is narrated by At-Tabarani on the authority of Hizam Ibn Hakim that) The Messenger of Allah "Peace be upon him" said: "You've come to live in a time, characterized by abundance of religious jurists, and shortage of reciters (of the Qur'an) and lecturers, shortage of beggars, and abundance of givers (of wealth), in which service is much better than knowledge; and a time will come upon the people, in which there will be shortage of religious jurists, and abundance of lecturers, shortage of givers and abundance of beggars, and knowledge will be much better than service."

(It is narrated by Al-Asbahani on the authority of Ibn Umar from his father that) The Messenger of Allah "Peace be upon him" said: " A learned man is one hundred degrees higher than a worshipper, between each two of which there is a (distance as long as a) seventy-year journey covered by a lean horse running at a quick pace."

(It is narrated by Ibn Abd Al-Barr on the authority of Anas that) it was said to The Messenger of Allah "Peace be upon him": "O Messenger of Allah! Which of deeds is the best (in the Sight of Allah)?" The Messenger of Allah "Peace be upon him" said: "To have knowledge of Allah Almighty." It was said: "Which knowledge do you mean?" The Messenger of Allah "Peace be upon him" said: "The knowledge of Allah Almighty." It was said: "O Messenger of Allah! We ask you about the deed, and you give an answer pertaining to knowledge." On that The Messenger of Allah "Peace be upon him" said: "A few (and even trivial) deeds could be of great benefit if one has proper knowledge of Allah Almighty, even though many deeds would be of no benefit if one is ignorant of Allah."

(It is narrated by At-Tabarani on the authority of Abu Musa that) The Messenger of Allah "Peace be upon him" said: "On the Day of Judgement, Allah Almighty will raise the worshipping servants and then He will raise the learned men, and say: "O assembly of learned men! I have not provided you with My Knowledge but because I have full recognition of you; and I've never given you My Knowledge in order to punish you: go: I've forgiven for you."

We ask Allah Almighty for the good end (of our journey).

As for the traditions, a mention might be made of the following:

Ali Ibn Abu Talib "Allah be pleased with him" said to Kumail: "O Kumail! (It should be known that) knowledge is better than wealth: it is knowledge which safeguards you (from ignorance) and it is you who safeguard the wealth (from others); and knowledge always rules (by its principles) and wealth is ruled (by such principles of knowledge); and spending always decreases wealth even though spending promotes knowledge."

Ali Ibn Abu Talib "Allah be pleased with him" also said: "No doubt, the learned one is much better than the fasting person, who stands (at night for supererogatory prayers) and practices Jihad (in Allah's Way); and if a learned man dies, his death causes a gap to happen in Islam, which could not be filled up but by a successor to him."

Ali Ibn Abu Talib "Allah be pleased with him" said in the form of poetic verses: "Let the men of knowledge be proud of being the guides for anyone

who seeks the right guidance. Everyone is estimated by what he is able to do perfectly, since the ignorant are always the traditional enemies of the learned men. So, acquire knowledge therewith you could live lastingly since the people will die, but the men of knowledge will live forever (with their beneficial knowledge)."

Abu Al-Aswad said: "Nothing is dearer than knowledge: it is true that the kings rule over the people, the learned men rule over the kings."

Ibn Abbas "Allah be pleased with him" said: "(The Prophet) Solomon, son of (the Prophet) David "Peace be upon both" was given the freedom to choose knowledge, wealth or kingdom, thereupon he chose knowledge, with which he was given both wealth and kingdom besides."

Ibn Al-Mubarak was asked: "Who are the (real) people?" he said: "The learned men." He was further asked: "Then, who are the kings?" he said: "Those who abstain (from this world)." He was asked (for the third time): "Who are the lowly among the people?" he said: "Those who devour the world with the religion." He seemed to have ascribed only the learned men from amongst all to the people because it is knowledge which constitutes the distinctive characteristic of man that distinguishes him from the animal: man is considered to be a man only because of the very thing for which he is honoured. This is not achieved by the strength of his body, since the camel (for example) is much stronger than him, nor is it by his hugeness, since the elephant is more huge than him, nor is it by his bravery, since the wild animal is braver than him, nor is it by his capability of eating, since the ox's abdomen is larger than his, nor is it by his power of having sexual intercourse, since the lowest from among the birds are more powerful to do so. Nay! Man has not been created but for knowledge.

One of the learned men said in this respect: "How distressing it is! Which thing could one catch when knowledge has escaped him? And which thing could one miss when he has caught knowledge?"

It is narrated by 30 that The Messenger of Allah "Peace be upon him" said: "When one is given (the faculty of keeping by heart and understanding and acting upon) the Holy Qur'an, even though he feels that anyone else has been given something better than that, he will have disdained what Allah Almighty has honoured."

Fath Al-Mawsili "Allah's Mercy be upon him" said: "Is it not that if food and drink are forbidden to a sick person, he will die?" they answered in the affirmative, thereupon he said: "So is the case of mind: if knowledge and wisdom are forbidden to it for three days, it will die."

No doubt, he has told the truth. As well as food nourishes the body, knowledge and wisdom nourish mind, with which it lives; and if one looses knowledge, his mind will grow ill, and its death should inevitably come, even though he feels not, since his love and desire for world, by which he is occupied, makes his sense cease to function, in the same way as the overwhelming fear hinders the sense of injury pain at once, even though it does not remove it. But, when the moment of death comes to take away from him the burdens of life, he

feels he will be ruined, which causes him to regret in sigh (for what he has done), even though it will avail him not. His sense is like the sense of fear which the safe one entertains, or the sense of the injury pain which one might come to feel after the state of intoxication is over. We seek refuge with Allah from the day of lifting the veil for indeed, the people are always in a state of sleep, from which they do not wake up and become attentive but at the moment of death.

Al-Hassan "Allah's Mercy be upon him" said: "(On the Day of Judgement) the ink of the learned men (therewith they record knowledge) will be weighed (in value) with the blood of martyrs, and the ink of the learned men will overweigh the blood of martyrs."

Ibn Mas'ud "Allah be pleased with him" said: "I advise you to stick to knowledge before it is taken away, by the death of its transmitters. By Him in Whose Hand is my soul! Some men who were killed in Allah's Way as martyrs wish that Allah Almighty would raise them from dead once again, as learned men (in this world) because of the dignity they see given to those (learned men). To be sure, none was born as a knowledgeable, but knowledge is acquired by learning."

Ibn Abbas "Allah be pleased with him" said: "To study a branch of knowledge for a portion of a night is dearer to me than to give life to it (the whole night by standing for supererogatory prayers)." This statement is also transmitted on the authority of Abu Hurairah and Ahmad Ibn Hanbal.

In comment on Allah's statement: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire" (Al-Baqarah 201)

﴿ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ ﴿٢٠١﴾ ﴾

"The good in this world stands for religious knowledge and service, and the good in the hereafter stands for the Garden."

It is said to one of the learned men: "Which things would you like to keep (with you)?" he said: "Those things which should swim with you (to save you from sinking) once your ship sinks." Those things refer to knowledge, and the sinking of the ship refers to the destruction of body (by death).

It is said by one of the people: "He, who takes wisdom as rein (on his journey), the people should take him as leader; and he, who is famous for knowledge, the eyes should look forward to him with great respect."

Ash-Shafi'i "Allah's Mercy be upon him" said: "It is a great honour for knowledge that if anyone is ascribed to it, no matter insignificant it might be, he will be pleased, and if it is taken away from him, he will grow sad."

Umar "Allah be pleased with him" said: "O people! I advise you to stick to knowledge for Allah Almighty has a garment which He loves, and whoever seeks for any branch of knowledge, he will be dressed by Allah Almighty in this garment; and if he commits a sin, he will be asked to turn in repentance thrice, in order not to deprive him of that garment; even though he insists on committing that sin until he dies."

Al-Ahnaf "Allah's Mercy be upon him" said: "The learned men are about to

become chiefs; and every power that is not supported by knowledge should inevitably be put to humiliation."

Salim Ibn Abu Al-Ja'd said: "My master bought me by three Dirhams and then he emancipated me. I said (to myself): 'Which thing should I take as profession?' I took knowledge as my profession, and it was not after the end of the same year that the governor of Medina came to visit me, but I did not admit him."

Az-Zubair Ibn Abu Bakr said: The following was written (and sent in a letter) to my father in Iraq: "You should stick to knowledge for if you become poor, it will act for you as (instrument therewith you could get) wealth, and if you become rich, it will act for you as (garment of) beauty."

According to the commandments of Luqman to his son: "O my son! Sit with the learned men, and compete with them (in learning), for Allah Almighty gives life to minds with the help of the light of wisdom, in the same way as He gives life to earth with the help of the rain which comes down from the sky."

A wise man said: "When a learned man dies, (everything, including even) the whale in the sea and the bird in the air will weep on him; and although his face will be lost (by his disappearance from the eyes), his commemoration will not be forgotten."

Az-Zuhri "Allah's Mercy be upon him" said: "No doubt, knowledge is male (in its power and strength), and it is the male from among men who love it."

The Virtue Of Learning

From amongst its proofs, a mention might be made of the following: " if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them, that thus they (may learn) to guard themselves (against evil)." (At-Tawbah 122)

﴿ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا رَجَعُوٓا۟
إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾ ﴾

"If you know this not, ask of those who possess the Message." (An-Nahl 43 and Al-Anbiya 7)

﴿ فَسْـَٔلُوٓا۟ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾ ﴾ ، ﴿ فَسْـَٔلُوٓا۟ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٧﴾ ﴾

A mention might be made also of the following Prophetic sayings:

It is narrated by Muslim on the authority of Abu Hurairah that) The Messenger of Allah "Peace be upon him" said: "He, who follows a way therewith he seeks knowledge, Allah Almighty will cause him to follow a way direct to the Garden."

(It is narrated by Ahmad on the authority of Safwan Ibn Assal that) The Messenger of Allah "Peace be upon him" said: "No doubt, the angels lower (or spread according to another interpretation) their wings (in humility) for the learner out of their leisure with what he does."

(It is narrated by Ibn Abd Al-Barr on the authority of Abu Dharr that) The Messenger of Allah "Peace be upon him" said: "To go early in the morning to

learn even a chapter of knowledge is much better for you than to pray one hundred rak'ahs."

(It is narrated by Ibn Abd Al-Barr on the authority of Al-Hassan, and At-Tabarani on the authority of Abu Dharr that) The Messenger of Allah "Peace be upon him" said: "Even a chapter of knowledge which a man learns is much better for him than the whole world and what it contains."

(It is narrated by Ibn Adi and Al-Baihaqi on the authority of Anas that) The Messenger of Allah "Peace be upon him" said: "Seek after knowledge even though it is (to take you as far as) to China."

The Messenger of Allah "Peace be upon him" said: "Seeking after knowledge is an obligation due upon every Muslim." (It is narrated by Abu Na'im on the authority of Ali tracing it up to) The Messenger of Allah "Peace be upon him" that he said: "Knowledge is of many treasures, whose keys are to ask for it. Behold! You should ask (for what you know not) for four (types of persons) would receive reward for that: the questioner, the learned man (who gives answers), the listener, and their lover."

(It is narrated by At-Tabarani, Ibn Mardawaih and Abu Na'im on the authority of Jabir that) The Messenger of Allah "Peace be upon him" said: "It is not fitting for an ignorant to keep silent (and refrain from removing) his ignorance; and it is not fitting for a learned man to keep silent (and refrain from benefiting others with) his knowledge."

It is narrated on the authority of Abu Dharr that The Messenger of Allah "Peace be upon him" said: "To attend even a session of a learned men is much better than to pray one thousand rak'ah, to visit one thousand patients (in order to enquire about their health) and also to follow one thousand funeral processions." It was said: "O Messenger of Allah! (Is it better) also than reciting the Qur'an?" The Messenger of Allah "Peace be upon him" said: "Should the Qur'an avail anyone in absence of knowledge?"

(It is narrated by Ad-Darimi on the authority of Al-Hassan that) The Messenger of Allah "Peace be upon him" said: "If death approaches anyone while seeking after knowledge, (he will have a lofty rank so high that) there will remain only a single degree in the Garden between him and the Prophets."

As for the traditions pertaining to that, it is narrated that Ibn Abbas "Allah be pleased with him" said: "I lowered myself when I was student (of knowledge), and I was honoured when I came to be (teacher) sought for (by others)." Ibn Abu Mulaikah said about him: "I've never seen the like of Ibn Abbas: when I see him, I see The most good-looking among men; when he speak, he proves to be the most eloquent among men; and when he gives religious verdicts, he proves to have the best knowledge among men."

Ibn Al-Mubarak said: "I wonder how he who never seeks after knowledge should do any good deed!" A wise man said: "I have no petty to anyone as I have to two (types of) men: one seeks after knowledge, even though he does not have the faculty of understanding, and one who has the faculty of understanding knowledge, even though he does not seek after it."

Abu Ad-Darda' "Allah be pleased with him" said: "To learn even a single question is much dearer to me than to stand for a whole night (to offer supererogatory prayer)." He further said: "Be either a tutor or a learner, or a listener (to knowledge), but beware of being the fourth one (i.e. an ignorant), lest you would be ruined."

Ata' said: "A single session of knowledge prevails over seventy gatherings of entertainment." Umar "Allah be pleased with him" said: "The death of even one thousand worshippers, who stand at night (for supererogatory prayer) and observe fasts during the day is much easier than the death of a single one endued with knowledge, who is well-acquainted with what is made lawful and what is made unlawful by Allah Almighty."

Ash-Shafi'i said: "To seek after knowledge is much better than to perform a voluntary service." Ibn Abd Al-Malik said: "I was with Malik (Ibn Anas) reciting (portions of) knowledge to him when the due time of Zhuhr prayer came (upon us), thereupon I gathered the books in order to offer prayer. On that he said: "O man! By no means is that (prayer) to which you've stood (to offer) better than that (state of studying knowledge) in which you were, on the condition that the intention should be right."

Abu Ad-Darda' said: "He, who thinks that going early in the morning with the intention to acquire knowledge is not (an item of) Jihad, is indeed lacking in both his thought and mind."

The Virtue Of Teaching

A mention might be made of the following supporting proofs from the Holy Qur'an: " and admonish the people when they return to them, that thus they (may learn) to guard themselves (against evil)." (At-Tawbah 122)

﴿ وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا رَجَعُوٓا۟ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾ ﴾

What is intended here is teaching and instructing. Allah Almighty further says: "And remember Allah took a Covenant from the People of the Book, to make it known and clear to mankind, and not to hide it." (Al Imran 187)

﴿ وَإِذْ أَخَذَ ٱللَّهُ مِيثَـٰقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ لَتُبَيِّنُنَّهُۥ لِلنَّاسِ وَلَا تَكْتُمُونَهُۥ ﴿١٨٧﴾ ﴾

This means that teaching is obligatory. Allah Almighty also says: "but some of them conceal the truth which they themselves know." (Al-Baqarah 146)

﴿ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ ٱلْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾ ﴾

This affirms the prohibition of concealing the knowledge. This is also supported by Allah's saying in the same Surah: "Conceal not evidence; for whoever conceals it, his heart is tainted with sin. And Allah knows all that you do." (283)

﴿ وَلَا تَكْتُمُوا۟ ٱلشَّهَـٰدَةَ ۚ وَمَن يَكْتُمْهَا فَإِنَّهُۥٓ ءَاثِمٌ قَلْبُهُۥ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾ ﴾

(It is narrated by Abu Na'im on the authority of Ibn Mas'ud that) The Messenger of Allah "Peace be upon him" said: "Never does Allah provide a man of knowledge with (any branch of portion of) knowledge but that He takes from

him the same covenant He takes from the Prophets to show it to the people, and conceal it not."

Allah Almighty also says in this respect: " Who is better in speech than one who calls (men) to Allah, works righteousness, and says, "I am of those who bow in Islam?"" (Fussilat 33)

﴿ وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَٰلِحًا وَقَالَ إِنَّنِى مِنَ ٱلْمُسْلِمِينَ ﴾

He says: "Invite (all) to the Way of your Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious." (An-Nahl 125)

﴿ ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ۖ وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ ﴾

He also says: "and to instruct them in Scripture and Wisdom." (Al-Baqarah 129&151; Al Imran 164; Al-Jumu'ah 2)

﴿ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ ﴾، ﴿ وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ ﴾، ﴿ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ ﴾، ﴿ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ ﴾

As to the Prophetic sayings, a mention might be made of the following:

(It is narrated by Ahmad and both sheikhs that) The Messenger of Allah "Peace be upon him" said to Mu'adh (Ibn Jabal) when he sent him to Yemen: "If Allah guides through you even a man is better for you than (to have) this world and what it contains."

(It is narrated by Ad-Dailami on the authority of Ibn Mas'ud that) The Messenger of Allah "Peace be upon him" said: "If a man learns a chapter of knowledge in order to teach it to the people, Allah Almighty will give him the reward of as many as seventy truly faithful believers."

Jesus "Peace be upon him" said: "He, who learns, acts (upon what he learns) and has knowledge (of what he does) will be called a Great one among the assembly of angels of the heavens."

(It is narrated by Adh-Dhahabi on the authority of Ibn Abbas that) The Messenger of Allah "Peace be upon him" said: "When it is the Day of Judgement, Allah Almighty will say to the worshippers and those who practiced Jihad (in His Way): "Enter the Garden!" the men of knowledge will say: "It is by virtue of our knowledge that they worshipped (You)." He will say: "You are, in My sight, like some of My angels: intercede (for whomever you like) and your intercession will be accepted." They will intercede and then enter the Garden." This applies to such of knowledge as is thought (to others) and not to such of knowledge as is not taught.

(It is unanimously narrated on the authority of Abdullah Ibn Amr that) The Messenger of Allah "Peace be upon him" said: "No doubt, by no means does Allah take away knowledge form men after providing them with it, but it (knowledge) vanishes by the death of its men: the more a man of knowledge dies, the more the portion of knowledge he has will vanish, until there remain only the ignorant chiefs, who give verdicts with no knowledge whenever they are asked,

with the result that they will go astray and mislead (the people)."

(It is narrated by Abu Dawud, Ibn Majah, At-Tirmidhi and others on the authority of Abu Hurairah that) The Messenger of Allah "Peace be upon him" said: "He, who learns a (portion of) knowledge which he conceals, on the Day of Judgement, Allah will rein him with a rein of fire."

(It is narrated by At-Tabarani on the authority of Ibn Abbas that) The Messenger of Allah "Peace be upon him" said: "What a good gift it is to be given, and what a nice present it is to be offered: a statement of wisdom you hear, retain (in memory until) you convey to a Muslim brother of yours, in which you instruct him is equal (in reward) to one-year service."

(It is narrated by At-Tirmidhi and Ibn Majah on the authority of Abu Hurairah that) The Messenger of Allah "Peace be upon him" said: "The world is cursed with all of what it contains barring the celebration of Allah Almighty and His Devotees, a tutor or a learner."

(It is narrated by At-Tirmidhi on the authority of Abu Umamah that) The Messenger of Allah "Peace be upon him" said: "Of a surety, Allah Almighty, His angels, the inhabitants of His heaven and earth, including even the ant in its hole and the whale in the ocean, invoke for (Allah's) prayer and Blessing upon one who instructs the people in good."

(It is narrated by Ibn Abd Al-Barr on the authority of Muhammad Ibn Al-Munkadir and Abu Na'im on the authority of Abdullah Ibn Amr that) The Messenger of Allah "Peace be upon him" said: "A Muslim never benefits his Muslim brother with anything much better than a good narration which he hears and conveys to him."

(It is narrated by Ibn Al-Mubarak on the authority of Zaid Ibn Aslam that) The Messenger of Allah "Peace be upon him" said: "A good statement which a faithful believer hears, teaches (to others) and then acts upon is much better for him than one-year service."

(It is narrated by Ibn Majah on the authority of Abdullah Ibn Amr that) one day, The Messenger of Allah "Peace be upon him" came out and found two gatherings, the members of one of which were invoking Allah Almighty in desire for His (Bounty and Favour) and the members of the other were teaching the people, thereupon he said: "As for those (of the first gathering), they are asking Allah (to give them), and He could give them if He so likes or withhold them if He so likes; and for the (members of the) others, they are teaching the people and indeed, I've been sent as a tutor." He inclined to them and sat with them.

(It is unanimously narrated on the authority of Abu Musa that) The Messenger of Allah "Peace be upon him" "The example of the guidance and knowledge with which Allah Almighty has sent me is like the example of heavy rain which came down on a (piece of) land, of which a spot absorbed water that caused grass to grow in it in abundance, and another spot withheld water (as in a well) therewith Allah Almighty has benefited the people, from which they drank, gave water to others, and cultivated (their land), and the third portion proved barren, which neither withheld water, nor caused plants to grow." The first example is set forth here for one who gets benefit from his knowledge, and second for one who

benefits the others with his knowledge, and the third for one who is deprived of it.

(It is narrated by Muslim on the authority of Abu Hurairah that) The Messenger of Allah "Peace be upon him" said: "If a son of Adam dies, his deed will cease (to receive reward) barring three: a (kind of) knowledge from which others get benefit...."

(It is narrated by At-Tirmidhi on the authority of Anas that) The Messenger of Allah "Peace be upon him" said: "The guide to good is like its doer (in the reward he receives)."

(It is unanimously narrated on the authority of Ibn Mas'ud that) The Messenger of Allah "Peace be upon him" said: "There is no envy (to be accepted) but in two things: a man whom Allah Almighty has given wisdom (and knowledge) therewith he judges among the people (with truth and justice), and a man whom Allah has given wealth, and directed to spend it in good."

(It is narrated by Ibn Abd Al-Barr on the authority of Al-Hassan that) The Messenger of Allah "Peace be upon him" said: "Allah's Mercy be upon my successors!" it was said: "Who are your (real) successors?" he said: "They are those who give life to my sunnah and instruct the servants of Allah in it."

As for the traditions, it is narrated that Umar said: "He, who relates a narration (to anyone) upon which he (the latter) acts, will have the like of the reward of him, who acts upon it."

Ibn Abbas said: "Everything (in the worlds) including even the whale in the ocean asks for (Allah's) Forgiveness for one who instructs the people in good."

A learned man said: "The man of knowledge interferes (with his knowledge with which he is endued) between Allah and His Creatures: let him then consider how he should interfere!"

It is narrated that Sufyan Ath-Thawri entered Asqalan and stayed there (as long as Allah wished during which) none asked him about anything. On that he said: "Hire (a riding mount) for me so that I should set out of this town: however, this is a town wherein knowledge dies." He seemed to have said so out of his keenness on the virtue of teaching therewith knowledge abides.

It is narrated that Ata' said: I visited Sa'id Ibn Al-Musayyab and he was weeping. I asked him: "What does cause you to weep?" he said: "None asks me about anything (of knowledge)."

A learned man said: "No doubt, the man of knowledge act as the lights of the time, each of whom acts as the lamp of his era, with the help of which the inhabitants of his age seek light (and guidance)."

Al-Hassan said: "Had it not been for the man of knowledge (who teach others) the people would have been like beasts." This means that with the help of teaching and instructing (the people in knowledge), they take the people out of the limit of beastliness to that of humanism.

It is narrated that Ikrimah said: "Of a surety, there is a price for this knowledge." It was said: "What is it?" he said: "It is to give it to one who is perfectly able to have it, and not to waste it."

It is narrated that Yahya Ibn Mu'adh said: "The men of knowledge are more

merciful to the (members of the) nation of Muhammad than their parents are." It was said: "How is that?" he said: "That's for the parents safeguard them from the fire of this world, but the men of knowledge safeguard them from the fire of the hereafter."

It is said that the first step towards knowledge is to keep silent (while it is delivered), then to listen to it, then to keep it, then to act upon it, and lastly to make it public (in circulation among the people).

It is also said: "Teach your knowledge to him who is ignorant, and learn from him who knows what you know not: if you do so, you will surely come to know what you knew not, and keep by heart what you have learnt."

(It is narrated by Ibn Hibban and Ibn Abd Al-Barr that) Mu'adh Ibn Jabal said pertaining to learning and teaching knowledge: "Acquire knowledge for indeed learning is out of Allah's Fearingness, seeking after it is out of service, studying it is out of Exaltation (of Allah), searching for it is out of Jihad, teaching it to one who is ignorant is out of charity, giving it to its proper men is out of approach (towards Allah Almighty): It (knowledge) is the entertainer when one is alone, the companion when one is in seclusion, the right guide to the religion, the one which helps one keep patient on both prosperity and adversity, the consultant among the friends, and the relative which unites the strange ones. It is also the lighting guide of the way to the Garden, therewith Allah Almighty raises up a people, and make them take the positions of leaders and chiefs in goodness, guides to be followed by others, and drivers towards good, to be traced and observed for their deeds. The angels have desire for their companionship, and their wings they touch them (out of respect), and everything, be it living or solid, including even the whale and animals in the ocean, the wild and domestic animals of the land and the heaven with its stars ask for (Allah's) Forgiveness for them."

That's because knowledge is the sight of minds which saves them from blindness, and the light of eyes which keeps them from darkness, and the power of bodies which protects them from weakness, with which a servant (of Allah) attains the ranks of the pious and the highest degrees of the righteous ones. To consider knowledge is equal to observe fast, and to study it is equal to stand (at night for supererogatory prayer). With the help if it, Allah Almighty is obeyed, worshipped and regarded as One and Only, glorified, and invoked (by His servants); and with the help of it also good relations with kith and kin are kept, as well as what is lawful and what is unlawful are known distinctively. It is a leader to be followed by the deed. It is only the happy (among the people) who are inspired it, and it is only the wretched (among them) who are deprived of it: we ask Allah to help us achieve success as far as the intellectual proofs pertaining to that are concerned.

It should be known that the main point here in this chapter is to know the excellence and value of knowledge, and as long as such excellence is not understood in itself and as long as what is intended by it is not realized, it will not be known as existing characteristic for knowledge or anything else. He has gone astray (from the truth) who covets to know whether so and so is a wise man,

even though he does not know what wisdom really means.

However, the superiority is derived from what is superior and surplus: if two things share in something, and one of them has more of it than the other, it will be said that it is superior to or it has superiority over it, whatever that more might be as much as it is a part of the completion of this thing.

It is said (for example) that the horse is superior to the donkey in the sense that it shares with it the power of carrying, but it excels it in the power of attacking and retreating, and the swiftness of running, and prettiness. Suppose that a donkey is more huge, it should not be said that it is superior for this increase is surplus in its appearance even though it is inessential, and it is by no means a part of completion. To be sure, the animal is required for both its characteristics and essence, and not only for its appearance.

Understood that well, it is not ambiguous to you to know that knowledge has superiority to the other things as well as the horse has superiority to the other animals. Moreover, it is true that the power of galloping at a quick pace is a good quality in particular to the horse, even though it is not absolute quality; knowledge is a good quality in itself as well as it is absolute quality, without the restriction of being attributed to anything to be so: it is to describe the Wholeness of Allah Almighty, and with it the angels and Prophets have been honoured. It is known that the intelligent among the horses is much better than the stupid among them; and in this way, it is an absolute quality without the restriction to be added to anything in order to be so.

It should be known that the excellent thing which is desired for is divided into what is required for itself, what is required for anything else, and what is required for both itself and anything else. What is required for itself is more honourable and much better than what is required for anything else. Both Dinars and Dirhams are from among those required for anything else, without which they are (no more than) worthless stones; and had it not been for the fact that Allah Almighty has made it easy to fulfill the needs through them, they would have become equal to pebbles. From among the things required for itself is happiness of the hereafter, and the pleasure of seeing the Countenance of Allah Almighty. The soundness of body is from amongst those required for themselves as well as for anything else: the soundness of one's leg, for example, is required (for itself) as to hold back pain from the body, as well as it is required for walking therewith to achieve the goals and fulfill the needs.

Having regarded that, if you consider knowledge, you will find it delightful in itself, and in this way, it is required for itself; and you will also find it a means to the abode of the hereafter where there is the permanent happiness, and a good access to come closer to Allah Almighty, without which He Almighty could not be reached. Undoubtedly, the everlasting happiness has the highest rank in the sight of mankind, and the best thing is that which stands for the means to achieve it; and in no way could it be reached but through both knowledge and deed; and the deed could not be achieved but through learning of how this deed is done.

Knowledge is the origin of happiness in both the world and the hereafter, and

in this way, it is the most honourable deed, and why is it not so since the excellence of a thing could be known by the honour of its fruit; and you know that the fruit of knowledge in the hereafter is to come much closer to Allah the Lord of the worlds, join the horizon of angels and approach the supreme assembly (in the heaven); and in the world, it is to have power and honour, respect and authority of judgement even over the kings. However, sticking to respect is essential to man's character: do you not see that even the stupid among the Turks and the harsh among the Arabs always have their natures accustomed to show great respect to their sheikhs due to their knowledge they acquire from their experience? Furthermore, the animal itself is accustomed in nature to show respect to the man, for it makes sense to the fact that man is superior to it in degree and genre.

This is, indeed, the absolute superiority of knowledge, and after that, the disciplines differ in type and degree, as we shall see later, and their excellence subsequently vary in accordance of their difference.

As to the excellence of teaching and learning, it is obvious as shown from what we have mentioned. Since knowledge is the best of matters, learning is to seek after the best of things, and teaching it is to benefit (others with) the best advantage.

This is clear from the fact that the objectives of all creatures are implied in both religion and world, and there is no ordinance to govern the religion other than that of this world. Of a surety, this world acts as a farm to the hereafter. It is the instrument of conveyance to (the Presence of) Allah Almighty, particularly for him who takes it just as an instrument, and it is an abode for him who takes it as residence and homeland (beyond which there is nothing).

On the other hand, this world could be valid only by the works and deeds of mankind, and the works, professions and crafts of mankind is of three types:

(Those of) the first type are fundaments, without which the world could not be well-established (as it is), and they are four: agriculture for saving food, weaving for saving clothes, construction for saving residence, and politics which guarantees life in a society with co-operation to keep up and adapt the causes of living.

The second act as elementary and preparatory to each of those industries, like smithery, which serves in agriculture and a lot of industries, through making the related instrument, and ginning and spinning which pave the way for weaving.

The third act as complementary and decorative to the fundaments, like grinding and baking in relation to agriculture, tailing and embroidery in relation to weaving, etc.

Those constitute the substance of this world, likewise the components of the human, which are of three types: the fundaments like the brain, the heart and the liver, the components which serve them like the stomach, veins, arteries and nerves, and components which are complementary and decorative to those like the nails, the fingers, and both eyebrows.

The best and most honourable of those industries are the fundaments, and the best and most honourable of those fundaments is the politics, with its seeking towards conciliation and reform; and it is for this reason that this industry in particular necessitates such of excellent men who undertake it as the other industries might not do. So, the politician uses, to be able to achieve his job, all the other industries with their people.

In its tendency to reform the state of the people, lead them to the right way which saves them in the world, and the hereafter, the politics is of four classes:

The first which is the highest comprises the politics of the Prophets, and their judgement applies to the public and private of people in both their outward and inward.

The second comprises the (politics of) caliphs, kings, Sultans (and rulers in general) whose judgement applies to the public and private of people, but only as far as their outward, and not inward, is concerned..

The third comprises the men who have knowledge of Allah Almighty, and His religion, and it is those who are the heirs of the Prophets (as far as knowledge and wisdom are concerned); and their judgement applies to the inward of the private, since getting benefit form them is beyond the reach of the understanding of the public audience; but they have no power of authority to dispose of their outward as far as compulsion, prevention and legislation are concerned.

The fourth comprises the preachers (who give admonition to the people) and their judgement applies only to the inward of the public audience.

The most honourable of those industries after Prophethood is to benefit others with the knowledge, and educate the spirits to refrain from the blameworthy destructive manners, and guide them to the praiseworthy happy-causing manners; and this is what is intended by teaching (knowledge).

We say that this is the most honourable of industries and crafts for the honour of an industry is evidently known by three things:

Either by regarding the faculty through which it is known, like the superiority of the intellectual sciences to the linguistic ones, since the wisdom is perceived by the mind, and the language by (the faculty of) hearing, and of a surety, the mind is more honourable than hearing; or by regarding the general advantage, just as the superiority of agriculture to goldsmith; or by remarking the material with which it is done, just as the superiority of goldsmith to tanning, since the gold constitutes the material of one of them and the hide of the dead animal is the material of the other.

It is not ambiguous that the religious sciences which comprise the jurisprudence of the way to the hereafter are perceived by the perfect mind, and the pure intelligence; and the mind is the most honourable of man's qualities as it shall be cleared later: with it Allah's Trust is received, and with it the Presence of Allah Almighty is reached.

Nevertheless, its general advantage is beyond suspicion, since its benefit and fruit is to achieve the happiness of the hereafter. The honour of its material is also clear, since the tutor disposes of the hearts, minds and spirits of the people.

To be sure, mankind is the most honourable among the inhabitants of the earth, and his heart is the most honourable of his components; and the tutor is occupied by educating, polishing, purifying and driving it to become much closer to the Presence of Allah Almighty.

Teaching knowledge then is, on one hand, an item of service to Allah Almighty, and on the other hand a kind of vicegerency to Allah Almighty (on earth); and it is for the sake of this vicegerency to Allah Almighty, that He Almighty has opened the heart of the learned man to knowledge, the most essential characteristic of Him. In this way he (the man of knowledge) is like a storekeeper of the most valuable treasure; and he is permitted to spend from it on him who is in need of it. Which rank then is more glorious than that which makes a servant an intermediate between his Lord Almighty and His creatures, so as to bring them much closer to (the Presence of) Allah Almighty, and driving them to the Garden of Eternity? Might Allah Almighty make us among them with His Generosity; and Allah's Blessing and Peace be upon every servant chosen (by Allah).

CHAPTER TWO: ON THE PRAISEWORTHY AND BLAMEWORTHY KNOWLEDGE: THEIR DIVISIONS AND COMMANDMENTS

The Knowledge Whose Learning Is An Obligatory Duty (Upon Everyone)

It is narrated that The Messenger of Allah "Peace be upon him" said: "Seeking for knowledge is an obligation due upon every Muslim." It is also narrated that The Messenger of Allah "Peace be upon him" said: "Seek after knowledge even though it is to (take you as far as to) China."

The people differ about the science that is obligatory duty upon every Muslim, and they divide into twenty factions; and we would not like to offer lengthy details about that, but let's say, in brief, that every faction makes obligatory the very science which it adopts:

The theologists, for example, argue that it is the scholastic theology (that is obligatory duty) since it is with it Allah's Oneness is perceived, and Allah's Quality and Characteristics are known.

The jurists argue that it is the science of religious jurisprudence, since with it the religious services, what is lawful and what is unlawful are known, the legal treatments are distinguished from the illegal ones; and they mean, by it, what the individuals are in need of apart from the seldom events.

As to the exegetes and narrators of Hadith argue that it is the science of both the Book (of the Qur'an) and the sunnah (of the Prophet) since with that all branches of knowledge are accessible.

The Sufis argue that it is that science of Sufism (which is intended here). Some of them say that it is the servant's knowledge of his state, and his position from Allah Almighty. Others say that it is the knowledge of fidelity and the defects of spirits, in order to distinguish the visitation of the angel from that of Satan. Others say that it is the knowledge of the inward, and thus, it is due only upon

confidential people in particular, who are its real men; and in this way, they divert the term from its general meaning.

Abu Talib Al-Makki says that it is the knowledge of what is implied in the narration of the principles of Islam, in which The Messenger of Allah "Peace be upon him" said (on the authority of Ibn Umar): "Islam is based upon five principles: to bear testimony to the fact that there is no god (to be worshipped) but Allah..." that's because those five principles are obligatory services, and this necessitates to have knowledge of the way they are done perfectly and how they are obligatory.

The main point here, in which there is no doubt, is what we are going to mention, i.e. that the knowledge is of two types, as we have said earlier in the book's speech: the knowledge of practical religion, and the knowledge of Revelation; and the knowledge that is intended here is that of practical religion. The practical religion enjoined upon every discerning sane person to do is of three divisions: belief, doing (what is lawful) and refraining from (doing what is unlawful).

Once a sane discerning person attains the age of puberty, as shown from having nocturnal wet dreams or from his teeth in the morning of a day, for example, the first obligation due upon him is to learn and understand the meaning of the statement of testimony, i.e. the testimony that "There is no god (to be worshipped) but Allah, and that Muhammad is the Messenger of Allah." It is not obligatory for him to try to verify of the reality of that through consideration, research and bringing about proofs to affirm that: it is sufficient for him just to have faith in it, with truth and firmness in which there is no suspicion nor hesitation. This might happen only by hearing and imitation, with no (need for) research and bringing about proofs. It is known that The Messenger of Allah "Peace be upon him" regarded as sufficient to accept from the harsh Bedouins only their trust and declaration with no need to learn a proof for it.

Once he does so, he has fulfilled the obligation due upon him as expected at the time. The knowledge that is obligatory duty upon him at that time is just to learn and understand the meaning of the testimony, and nothing beyond that is compulsory upon him at that time. The evidence for that is that if he dies a short while after that, he will have died in a state of obedience and not disobedience to Allah Almighty.

But, it might be obligatory to do something beyond that, even though it is inessential, and henceforth, it is not due upon every person: those inessentials might be in doing, in refraining (from doing what is unlawful) or in the belief. As for doing, it is that he might live from the morning up to noon, thereupon he is required to learn how to get purified and perform ablution, and how to offer prayer. If he is healthy enough to keep living until the sun passes the meridian, without being able to learn and do the deed perfectly on time, and furthermore, if he is occupied by learning, the due time would be over, it then might be said: 'Since it is apparent that he would survive, it is obligatory upon him to learn

before the due time'; and it also might be said: 'The obligation of learning which is requisite for doing the deed perfectly ranks second to the obligation of doing the deed; and thus, it might not be obligatory for him to learn before the decline of the sun'; and this applies to the remaining (obligatory) prayers.

If he is to live up to the coming of (the month of) Ramadan, he is required, because of that, to learn fasting: i.e. that the period within which it lies is from dawn up to the rise of the sun, in which it is obligatory to have the intention (to observe fast) and refrain from eating, drinking and having sexual relations, and this should remain until the new moon (of Shawwal) is visible (whether by oneself) or by two witnesses.

If he gains or has got wealth once he has attained the age of puberty, he is required to learn that there is obligatory charity due upon him. But it is not necessary for him to do that before a whole year elapses as of the date of his (conversion into) Islam: if he has got no property other than camels, he is required to learn the obligatory charity due upon him from camels; and so is the case in all categories.

If the months of Hajj come upon him, it is not necessary for him to hasten to learn it, since its doing is not urgent, but the learned men of Muslims should draw his attention to the fact that performing Hajj is binding upon one who has got the necessary provisions and a riding mount, in case he has provisions and a riding mount. When he thinks he should hasten to perform Hajj, then, if he decides to perform it, he is required to learn the way of performing Hajj, and it is sufficient for him to learn only its ceremonies and duties, with no necessity for learning its voluntary and extra deeds, since doing them is voluntary and thus learning it is voluntary; and in this way, its learning is, by no means, an obligatory duty (which should be due upon every Muslim). But even, the prohibition of keeping silent from showing the obligation of performing Hajj at once is questionable, and its discussion is fitting for the religious jurisprudence. This gradation applies to the knowledge of all the deeds which are obligatory duties (due upon every Muslim).

As for the preventions, he should learn the knowledge of that in accordance to the states which come about, and this varies by the different states of men: a mute (for example) is not required such of speech as is unlawful, nor is a blond required to learn such of sights as is unlawful, nor is a Bedouin required to learn such of places as is unlawful for him to sit in the dwellings; since this is obligatory according to what is needed. It is not necessary for him to learn what is known to be far from him, unlike what is concomitant to him, to which his attention should be drawn, just as when he is wearing silk, or sitting in what is forbidden or looking at what is unlawful at the time of his embracing Islam: he should be taught (to avoid it). On the other hand, as to what is not concomitant to him, but is about to befall him, he should be taught (to avoid it), such as eating and drinking. If he is in a town, where wine is drunk and the flesh of swine is eaten, he should be taught (to avoid that); and to be sure, he is required to learn what should be taught.

As to beliefs and deeds of minds and hearts, he should learn that in

accordance with the different thoughts that come about in his mind: if suspicion rouses in him about the meaning of both statements of testimony (that there is no god but Allah and that Muhammad is the Messenger of Allah), he should, at once, learn the proper means therewith to remove this suspicion. If such suspicion does not befall him, and he dies before having the belief that Allah's Speech is Ancient, and that He Almighty is Visible, and by no means could He be vulnerable to the events, and the like of that which is mentioned in relation to beliefs, he will have died while being on Islam according to the unanimity (of all the learned men and jurists).

But some of those thoughts which result in beliefs come about by nature, and some by hearing from the inhabitants of the town (in which one might be). If one is in a town in which religious innovated heresies are in circulation, he should be safeguarded from that once he arrives, by dictating the truth to him, for if falsity is presented to him, it becomes necessary to be removed from his heart, which might be too difficult to do, as if this Muslim person is a trader in a town, in which practicing usury is in circulation. In this case, he is required to learn how to take care of usury.

This is the truth concerning the knowledge that is obligatory duty (whose learning is binding upon every Muslim), i.e. to have knowledge of the way of doing such of deeds as is obligatory to do. If one learns the obligatory knowledge and the due time of its obligation, he will have learnt the knowledge that is obligatory duty (whose learning is binding upon every Muslim). What the Sufis understand in this respect as the visitation of the enemy and the angel's visitation is also true, but for him who undertakes it.

If man could hardly be released from evil, showing off, and envy, he should be required to learn from the knowledge of the quarter of destructives what he needs; and why not since the Messenger of Allah "Peace be upon him" said (according to the narration of Al-Bazzar, At-Tabarani, Abu Na'im and Al-Baihaqi on the authority of Anas): "There are three destructives: niggardliness by which one abides, an inclination which one follows, and one's over-confidence."

Almost no human being could be free from those and such of characteristics as we shall mention later, from among the evil states of the heart, like arrogance, haughtiness and their fellows, cater for those three destructives, and removing them is an obligatory deed (binding upon everyone), and they could not be removed unless their limits, reasons, signs and the ways of treatment are clearly known.

To be sure, one who does not know the evil (is about to) fall into it; and the treatment is to oppose the reason (of the defect) with its opposite; and how would it be done without knowledge of both the cause and causer?

The most part of what is mentioned in the quarter of destructives belong to the obligatory duties (binding upon everyone), even though most of the people have left them since they were occupied by things which are of no significance.

From among the things, which one should not be hastily prompted to learn, unless he has just been converted from a religion to another, is the faith in the

Garden and the fire (of Hell), and the mustering and resurrection (on the Day of Judgement) so that his trust in them would be affirmed. Such (faith) is integral to the statement of testimony. After one affirms his faith in the fact that he (Muhammad) is Allah's Messenger, he should understand the significance of his message which he conveyed (to the people), i.e. that he, who obeys Allah and His Messenger will enter the Garden, and he who disobeys them will enter the fire (of Hell).

Having understood that way of thinking, you then shall have learnt that this is the true way of life, and verified of the fact that man, in the course of his life, during his night and day, is always vulnerable to new thoughts in the performance of his acts of service and treatments, which impose new obligations; and this necessitates him to ask about what befalls him, as well as require him to hasten to learn such of things as he expects to happen most likely in the near future.

If it is clear that the Messenger of Allah "Peace be upon him" intends by the knowledge in his statement: "Seeking after the knowledge is an obligatory duty upon every Muslim" is knowledge with the definitive article, i.e. the knowledge of the deed whose doing is obligatory only upon the Muslims, then, this way of thinking and the due time in which those obligations should be done will come to be evident; and Allah Almighty knows better.

The Knowledge Whose Learning Is A Collective Duty

It should be known that an obligatory science could not be distinguishable from another except in relation to the divisions of knowledge. As far as our subject is concerned, the sciences are divided into legal and non-legal. By the legal sciences it is meant what has been taken and learnt from the Prophets and Messengers "Peace be upon them", and they are not acquired by reason, as is the case of arithmetic (for example), nor by experimentation as is the case of medicine, nor by hearing, as is the case of language.

As for the non-legal sciences, they are divided into what is praiseworthy, what is blameworthy, and what is permissible. The blameworthy science is that which deals with the interests and affairs of this world like medicine and arithmetic; and this (type of sciences) is divided to that which is collective duty, and that which is meritorious, even though it is not obligatory.

As to the collective duty, it is the science which is indispensable for the maintenance of this world, like medicine, which is necessary for the preservation of bodies, and arithmetic's, which is necessary for treatments and the distribution of bequests and heritage; and there are other sciences like those which have the same position. If a town has none to undertake them, its people will be put to critical situation, and if anyone undertakes them, it will be sufficient, and in this way, the obligation will be cancelled from the others.

Thus, let none wonder at our statement that both medicine and arithmetic's are among the sciences which are collective duties, since the fundamental industries like farming, weaving, and politics. Moreover, cupping also is a collective duty, for it a town has no cuppers, destruction will hasten to befall

its people, who will be put to critical situation by becoming victims of ruin. Of a surety, He, who has created the ailment, has created its medicine, and guided the people to the way of using it, and the causes of having it. For this reason, it is impermissible to cause oneself to be vulnerable to destruction by neglecting such medicine.

But as to the study of sophisticated arithmetic's and complicated medicine, it is meritorious, and not obligatory, since it is dispensable, even though it might benefit in supporting the needed amount of related sciences.

As for such of sciences as magic, sorcery, witchery, and the like of that, they are among the blameworthy sciences.

As far as the permissible science is concerned, a mention might be made of the science of poetry, which has no wickedness (or committing what is unlawful), in addition to history, and the like of them.

Nevertheless, the legal sciences about which we are talking are all praiseworthy. But, what might be thought to be legal, even though it is blameworthy, might be mixed with them. Having taken that, they are divided into what is praiseworthy, and what is blameworthy. The praiseworthy among them have fundaments, branches, preliminary and concluding sciences, and they are of four types:

The first type constitutes the fundaments, and they are four: the Book of Allah Almighty (i.e. the Holy Qur'an), the sunnah of the Messenger of Allah "Peace be upon him" (all the sayings, deeds and acts of the Prophet), the unanimity of the nation, and the traditions of the holy companions (of the Prophet).

The unanimity of the nation is one of the fundaments, since it highlights (and explains) the sunnah, and from this point of view, it is the third fundament. So are the traditions of the companions, since they indicate to the sunnah, for the holy companions "Allah be pleased with them" had (the honour and privilege to) witness the Divine Inspiration (as being revealed upon the Prophet), and saw, with the help of the enlightening events, what the others, who came after them, saw not; and of a surety, no statements could be able to express well what is seen by the eyes. From this perspective, the learned men follow their steps and adhere to their traditions, but with a special condition to be stipulated by those who adopt it; and it is not fitting to explain it in this context.

The second type stands for the branches, which constitute what have been understood from the fundaments, not according to their wording so much as it is depending upon meanings, to which the intellects made sense, because of which the understanding extended so much to include what it might not be really intended by the wording. A mention might be made, in this context, of the statement of the Messenger of Allah "Peace be upon him" (on the authority of Abu Bakrah): "Let no judge pass a judgement while he is in the state of anger" from which it was understood that he should not pass a judgement when he is afraid, hungry or suffering from painful ailment. This is of two kinds:

The first kind is concerned with the matters and affairs of this world, and it is

implied in the books of religious jurisprudence, and it is the jurists, the learned men of this world, who undertake it.

The other is concerned with the affairs of the hereafter, and it is divided into the knowledge of the different states and praiseworthy and blameworthy manners of the heart, what is pleasing to Allah Almighty, and what is undesirable; and this science is implied in the last half of this book, i.e. the Revival of Religion's Disciplines; and the knowledge of what the heart raises to the organs, in their religious services and traditions, and it is implied in the first half of this book.

The third type stands for the preliminary sciences, and it acts as instruments like linguistics and grammar, which are instruments of the knowledge of Allah's Book, and the sunnah of His Messenger "Peace be upon him".

To be sure, both linguistics and grammar are not legal sciences in themselves, but they should be studied for the sake of Islamic law "Shari'ah", which has come in the language of the Arabs; and since there no law but that it appears in a certain language, learning such language as instrument (to understand it becomes necessary).

Although the science of calligraphy is an instrument in itself, it is not necessary to learn it since the Messenger of Allah "Peace be upon him" was an unlettered Prophet. But, if memorization is thought to be sufficient to record all that is heard, calligraphy then might become dispensable. But, as long as it fails to do so, the science of calligraphy becomes almost necessary.

The fourth type stands for the supplementary sciences; and as far as the Holy Qur'an is concerned, its related sciences are divided into what deals with wording, like learning the different ways of recitation, pronunciation, what deals with the meaning, like the exegesis, which also depends upon transmission, since language alone could not cover the whole of it, and what deals with its commandments, like learning the abrogating and abrogated (Verses), the general and private, the hidden and the apparent and the way of using some of those with others; and all of that is included in the science that is called the fundaments of jurisprudence, which also deals with the sunnah.

The supplementary sciences, as far as the traditions and stories are concerned, include the knowledge of the men, their names and ancestries, the names and characteristics of the companions (of the Prophet), the knowledge of Criticism and evaluation (of Hadith narrators) in order to distinguish the reliable from the unreliable, the knowledge of their ages, in order that the Mursal (among the Prophetic traditions) should be distinguished from the Musnad, in addition to all the sciences related to that: those are the legal sciences, and they all are praiseworthy, and learning them is a collective duty.

If you say: Why have you joined the religious jurisprudence with the sciences of this world?

It should be known that Allah Almighty brought Adam "Peace be upon him" from the soil, and drew forth his offspring (out of him) from a quintessence of clay, through flowing semen, and He brought them out of the loins (of men) to the wombs (of women) from which (He brought them out) to the world, from

which (He caused them to die and go) to the graves, from which (they would go) to the place of demonstration (before Him on the Day of Judgement) from which (they would go) either to the Garden or to the fire.

As such are their beginning, ending, and dwelling. Furthermore, He Almighty has created the world to act as provision for the time (of the hereafter) in order that one should take from it what is most fitting for him to take on his journey (to the hereafter). Had they lived in this world with justice and fairness, there would have been no disputes among them, and thus, there would have been no need for religious jurists. But on the contrary, they lived in it with desires (in opposition to justice), and it is that which gave birth to disputes among them. For this reason, a need has been felt for a ruler to drive them, and the ruler has become in need for a law therewith to drive them.

The jurist then is the one who has knowledge of the laws that govern politics, and the way of mediation between the people once they fall in dispute because of their different desires. Thus, the jurist is the tutor and guide of the ruler to the ways of leading and adjusting his wards, in order to organize their affairs as much as they are right.

By my life, it is also concerned with religion, even though not by itself so much as it is through this world, since this world acts as the farm of the hereafter, and the religion could not be achieved but through this world.

However, both dominion and religion are twins in the sense that the religion stands for the foundation, and power for a guardian, and anything having no foundation should inevitably collapse, and anything having no guardian should inevitably be lost. Furthermore, both dominion and adjustment could not be achieved but by power, and the way of adjustment by deciding the matters (between the people) is realized by jurisprudence.

As well as the policy of the people by power does not principally belong to the science of religion since it is concerned with that, without which the religion could not be achieved, so is the knowledge of the way of policy. It is a well-known fact that pilgrimage (for example) could not be done except with the help of a convoy of guardians along the way (to and from the places of Hajj), but of a surety, performing Hajj in itself is one thing, following the way to perform Hajj is another thing (different from that), doing the job of guarding without which Hajj could not be done is a third thing, and the knowledge of the ways, laws and tricks of guarding is a fourth thing.

In short, the jurisprudence is the knowledge of politics and guardianship, as clearly shown from the following narration (of Ibn Majah on the authority of Amr Ibn Shu'aib from his father from his grandfather): "None gives verdicts to the people except three persons: a ruler, a person who is commanded (by the ruler to do so), and a person who does so with no need."

The ruler acts as the imam and leader, and it was their habit to give the verdicts by themselves. The person who is ordered to do so is his viceroy (whom he appoints and asks to do so on his behalf). The third one is him, who does undertake this task with no need (nor command from the ruler to do so).

The holy companions (of the Prophet) "Allah be pleased with them" used to be careful of giving religious verdicts, to the extent that each of them used to refer (the questions and cases about which he would be asked) to his companion. But they were not likewise cautious whenever they were asked about their knowledge of the Qur'an, the way to the hereafter.

According to different narrations, the third person stands for the one who does so to be seen of men instead of the one who does so with no need. To be sure, if one runs the risk of giving religious verdicts, without being needed for that, nothing other than seeking for wealth and authority will be intended.

If you say that It is true that this applies to the judgements pertaining to wounds, limits, mulcts and deciding the matters of disputes, it might not apply to what is included in the quarter of services, like prayer and fasting, or what is implied in the quarter of traditions, like the treatments, and showing what is lawful and what is unlawful'.

It should be known then that the religious jurist more often than not, talks about three of those which belong to the deeds of the hereafter: Islam, both prayer and obligatory charity, and showing what is lawful and what is unlawful; and if you consider the farthest extent to which a jurist might reach in reflecting those, you will know that by no means does he transcend the limits of this world to the hereafter, and if you are sure of this fact as far as those three are concerned, it might be much clearer in anything else.

As for Islam, a jurist talks about what makes it right and what makes it wrong, as well as about its conditions. He does not pay his attention but to what is uttered by the tongue, since the (intention implied in the) heart is beyond the authority of a jurist, for the Messenger of Allah "Peace be upon him" held back those of power and authority from (killing because of) it when he said (according to the narration of Muslim on the authority of Usamah Ibn Zaid): "Why have you not cut open his heart (in order to know his real intention)?" he said that to him (Usamah Ibn Zaid) who killed the person who uttered the statement of Islam, when he based his apology on the fact that he had said so but for fear of the sword.

Moreover, a jurist might judge that one's Islam is right, even under the shade of swords, in spite of his knowledge that the sword did not disclose to him his real intention, nor did it remove the veil of ignorance and confusion from his heart. But he is frightened by the swordsman, (which forces him to say so) since the sword might be stretched to cut off his neck, and the hand to usurp his property; and this statement (of testimony) with the tongue protects both his neck and property, as long as he has a neck (life) and property (which he expects to be saved). But this is held valid only in this world.

For this reason, the Messenger of Allah "Peace be upon him" said (on the authority of Abu Hurairah and Ibn Umar): "I've commanded (by Allah Almighty) to fight the people until they bear testimony that 'There is no god(to be worshipped) but Allah Almighty': if they say so, they will have protected from me their blood and property (except legally, i.e. with just cause)." He thus made the

effect of that in both blood and property.

But the wealth could be of no benefit for the hereafter so much as the lights, mysteries and devotion of hearts could; and a jurist has nothing to do with that: if he is to be engaged in it, he will seem as if he is engaged in theology and medicine; and thus he will go beyond his art.

As for the prayer, a jurist gives his verdict that it is right, as long as all of its acts, even only in form, and the apparent circumstances are realized, although one might be heedless, from the beginning to the ending of his prayer, except at the time of reciting Takbir, and engaged in thinking in the affairs of his treatments in the market. As well as the testimony of Islam only by tongue will not avail, this kind of prayer (in which one's heart does not entertain the submission and fear of Allah Almighty) will be of no advantage in the hereafter. But a jurist gives the religious verdict of validity, since what is done comes in response to Allah's Command, and thus cancels out the punishment of killing or scolding.

But even, a jurist does not discuss the heart's submission and entertaining the fear of Allah Almighty, which stand for the real work of the hereafter, therewith all the deeds will be rewardable; and if he discusses it, he will then go beyond his art.

As for the obligatory charity, a jurist considers what cancels out the ruler's demand for it, and if one refuses to give it and the ruler takes it with compulsion, he will judge that he has become free (of responsibility).

In this issue, it is related that Abu Yusuf used to give as a gift his wealth to his wife towards the end of every year, and at the beginning of the coming year, he would ask her to give it back to him as a gift, in order to cancel out from himself the obligatory charity due upon his property. When this was narrated to Abu Hanifah "Allah's Mercy be upon him" he said: "This is (valid) in accordance with his jurisprudence." However, he has told the truth. But this is in accordance only with the jurisprudence of this world, but its drawback in the hereafter will be much more grievous than any crime else; and this is a clear example of the harmful science.

As far as both what is lawful and what is unlawful are concerned, it is out or good religion (and faith) to refrain from what is unlawful. But there are four grades of such abstention:

The first abstention is that which stands as requisite to the justice of a witness, and if he observes it not, he will have no power of authority to give witness, or become a member of judiciary or government. It is to refrain from what is clearly and evidently unlawful.

The second is the abstention of the righteous good men, according to which one refrains from what is suspicious, in which both lawful and unlawful are likely possible. The Messenger of Allah "Peace be upon him" said (according to the narration of At-Tirmidhi, An-Nasa'i and Ibn Hibban on the authority of Al-Hassan Ibn Ali): "Leave what arouses suspicion in you (and stick) to what arouses no suspicion in you." The Messenger of Allah "Peace be upon him" further said (according to the narration of Al-Baihaqi on the authority of Ibn Mas'ud): "It is

(sufficient for) a sin to have doubt in the hearts (as to what is done)."

The third is the abstention observed by the Allah-fearing pious men. It is to leave what is merely lawful lest its doing might lead to doing what is unlawful. In this context, the Messenger of Allah "Peace be upon him" said (according to the narration of At-Tirmidhi, Ibn Majah on the authority of Atiyyah As-Sa'idi): "A man does not belong to the Allah-fearing pious until he leaves that in which there is no harm, for fear of that in which there is harm."

The example of that is to abstain from talking about the states of the people, lest it might lead to backbiting them, to abstain from devouring what is desired for, lest it might result in raising excessive activity and vanity which leads to committing taboos.

The fourth is the abstention observed by the truly and faithfully believers; and it is to refrain from anything other than Allah Almighty, lest they would spend any moment of their lives in anything that does not bring them closer to (the Presence of) Allah Almighty, even though they are certain it does not lead to what is forbidden.

The religious jurist has nothing to do with those, barring the first one relating to the abstention of witnesses, judges and rulers, and what condemns their justice, which will not cancel out the sin in the hereafter. The Messenger of Allah "Peace be upon him" said to Wabisah (according to the narration of Ahmad): "Seek the guidance of your heart, even though the people give you their verdicts, even though the people give you their verdicts."

The religious has also nothing to do with the suspicions of hearts, and the way of acting upon them, since he is mainly concerned with what condemns justice; and that is because all of his reflections should be on the affairs of this world, with which the way to the hereafter might be right. If he talks about the states of the hearts, and the rules of the hereafter, this will be included in his speech by way of curiosity, in the same way as his speech implies something about medicine, arithmetic's, astronomy and theology, or as grammar and poetry imply wisdom.

Sufyan, who was a master in the exoteric science used to say that seeking after that is not beneficial for the provision of the hereafter. But how should it be since they unanimously agree on the fact that it is a great honour for any science that it is necessary to act upon it? How then should one think that this applies to the knowledge of Zihar (one's forbidding his wife to him in the same way as is the back of his mother), Li'an (being engaged in invoking Allah's Curse upon the liar of the couple if the husband launches a charge against his wife of committing adultery), the payment in advance, hiring, exchange of currency, (and the like of them)? The one who learns them in order only to come much closer to (the Presence of) Allah Almighty is mad. However, the deed (which brings one closer to Allah) should stem from the heart, and the organs respond to that; and the intended honour is concerned with those deeds.

If you say: 'Why have you made religious jurisprudence equal to medicine, since medicine deals with the world, as far as the health of the body is concerned,

to which the validity of the religion is related, even though this equality stands against the unanimity of Muslims?

It should be known to you that the equality between them is unnecessary, and there are three points of superiority the religious jurisprudence has:

The first is that religious jurisprudence is a legal science, since it is acquired from Prophethood, unlike medicine, which does not belong to law.

The second is that it is indispensable for anyone of whose who follow the right way to the hereafter, be it ill or well, unlike medicine, for which none barring the ailing are in need, and those constitute the minority.

The third is that religious jurisprudence lives close to the knowledge of the way to the hereafter, for it deals with the deeds of organs, and it is well-known that the heart is the primal source and origin of the deeds of organs.

The praiseworthy among the deeds stem from the praiseworthy manners, which is to save (their doer) in the hereafter, as well as the blameworthy among the deeds stem from the blameworthy bad manners; and it is not hidden that there is intimate relation between both heart and organs.

But as for good and poor health, its primal source and origin is the purity of temperament and humors; and this is characteristic to the body and not to the heart. For this reason, whatever religious jurisprudence is compared with medicine, the superiority of the former is evidently clear, in the same way as if the knowledge of the way to the hereafter is compared with religious jurisprudence, the superiority of the former is obviously apparent.

If you ask me to explain to you the knowledge of the way to the hereafter with clarification which includes its parts, even though it could by no means imply all of its details: it should be known to you then that it is of two divisions: the science of Revelation, and the science of Practical Religion.

The Science of Revelation

The first division is that of revelation, and it is the knowledge of the inward: it is the finality of all sciences. One of the knowledgeable men said: "He, who has no share in this knowledge, I am afraid that he would have an evil end; and the least portion of it is to have trust in it, and submit to its men." Another one said: "He, who has the characteristics of arrogance and innovation of heresies, nothing of this knowledge would be shown to him." It is also said that "he refers to the one, who loves the world, and insists on fulfilling a desire which has not been fulfilled through it, and it might be fulfilled through other sciences."

The slightest punishment of him, who denies this knowledge is that he will taste nothing of its (sweetness). According to a poetic verse in this respect: "As for what disappears from you: this is a sin which implies the punishment related to it."

Furthermore, the knowledge of revelation is the knowledge of the true and faithful believers and those brought close (to the Presence of Allah Almighty): it is a light which shines in the heart once it is purified and cleansed from such of

blameworthy characteristics as it has.

With the help of that light, a lot of things are disclosed, which he earlier used to hear their names, and think it had general and ambiguous meanings, which come to be gradually evident and clear until a real knowledge of Allah's Nature, abiding, never-ending perfect Qualities, acts, His Ordinance of creating the world and the hereafter, the point of superiority given by Him to the hereafter over this world, the knowledge of the concept of Prophethood and the Prophet, the concept of the Divine Revelation, the concept of Satan, the meaning of the words "angels and Satans" and how Satans are enemies to mankind, and how the angel appears to the Prophets, and how the Divine Inspiration has been revealed to them, the knowledge of the Dominion of both the heavens and the earth, the knowledge of the heart, and how the soldiers of angels and Satans come to blows with each other in it, the knowledge of difference between the angel's visitations and Satan's visitations, the knowledge of the hereafter, with its Garden and fire (of Hell), the punishment of the grave, the bridge (which will be held over the fire of Hell and lead to the Garden), the balance (of deeds), and reckoning.

(He also will come to know) the significance of Allah's Statement: "(It will be said to him): "Read your (own) record; sufficient is your soul this day to make out an account against you."" (Al-Isra' 14)

﴿ ٱقْرَأْ كِتَـٰبَكَ كَفَىٰ بِنَفْسِكَ ٱلْيَوْمَ عَلَيْكَ حَسِيبًا ﴾

And the significance of Allah's Saying: "But verily the Home in the Hereafter, that is life indeed, if they but knew." (Al-Ankabut 64)

﴿ وَإِنَّ ٱلدَّارَ ٱلْآخِرَةَ لَهِىَ ٱلْحَيَوَانُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴾

(He also will know) the significance of the meeting with Allah Almighty, looking at His Honoured Generous Countenance, coming close to His Presence, and the concept of the achievement of felicity in the company of the highest assembly (of angels and inhabitants of the heaven), and approaching the angels and Prophets, and the value of the difference of degrees the inhabitants of the Garden will have, to the extent that they will see each other in the same way as one sees a shining star in the middle of the sky, and the like of that, which is too long to be explained here in detail.

However, the people are different in their understanding of those concepts, even though they have trust and belief in their foundation: some think that all of those are but samples, since Allah Almighty has prepared for His righteous servants what no eye has ever seen, no ear has ever heard of, and no mind has ever thought of, and the creatures have no idea of the Garden beyond the characteristics and names (of its contents). Some think that many of those are examples, as well as many comply with their realities as they are understood from their words. Some think that the utmost knowledge one should have of Allah Almighty is to confess his failure to have knowledge of His (Nature and Reality). Some claim grievous things in their knowledge of Allah Almighty. Some say that 'The limit of the knowledge of Allah Almighty is the farthest end which the belief

of the public audience reaches, i.e. that He Almighty is Ever-Existing,, Omniscient, All-Powerful, All-Hearing, All-Seeing, Talking.

We mean, by the science of Revelation, to lift the veil so that the truth of those things should be disclosed, so much clear as if they are visible, in which there is no doubt; and this is possible according to the essence and nature of mankind, had it not been for the fact that the rust and impurities have heaped up on the mirror of both heart and mind by virtue of the dirt of this world.

We mean, by the knowledge of the way to the hereafter, the way of polishing this mirror, and cleansing it from dirt and impurities, which act as a veil (of mankind) from Allah Almighty, as well as from the knowledge of His Qualities and Actions.

(This mirror) could be cleansed and purified by refraining from lusts and following the steps of the Prophets "Allah's blessing and Peace be upon them" in all their states as much as what becomes clear from the heart, with the truth, in which all its realities glitter. There is no way to it but through exercise, which will be explained later, in addition to learning and teaching. This is the knowledge that could not be written in books, nor could anyone, upon whom Allah Almighty has bestowed a portion thereof talk about it, unless it is with its real men, and he does so, as one of its members, by way of studying and out of confidentiality.

This is the well-guarded knowledge, intended by the Messenger of Allah "Peace be upon him" when he said (according to As-Salami's narration on the authority of Abu Hurairah): "From among the (sciences belonging to) knowledge, there is that which seems as though hidden, and none perceives it but those endued with knowledge of Allah Almighty; and once they speak it, none becomes ignorant of it barring those who deceive themselves by (the false impression that they have real knowledge of) Allah Almighty. So, do not look down upon any of those learned men upon whom Allah Almighty has conferred a portion of this knowledge, for in no way has Allah Almighty scorned him when He has given him that (piece of) knowledge."

The science of practical religion

The other division stands for the science of Practical Religion, and it is the knowledge of the different states of the heart. From among the praiseworthy states, a mention might be made of patience, gratitude, fear (of Allah's punishment) and hope (for Allah's reward), contentment, abstinence, Allah-fearingness, satisfaction, generosity, appreciation of the gift for Allah Almighty in all the states, faithfulness, good thinking (of Allah Almighty), good manners, good companionship, truthfulness, and fidelity.

It is a part of the knowledge of the way to hereafter to learn the realities of these different states: their limits and causes, which give rise to them, fruits, and signs, and the treatment of the weak among them until it becomes strong, and what has vanished among them until it is restored to its original state.

The blameworthy among them comprise the fear of poverty, feeling of

resentment for what is Divinely decreed, grudge, spitefulness, envy, cheating, asking for supremacy, love of being praised, love of having long life in this world only for enjoyment, arrogance, showing off, anger, conceitedness, enmity, hatred, greediness, niggardliness, desire (for what is forbidden), over-spending, rudeness, ungratefulness, exalting the wealthy, and despising the poor, sense of pride, haughtiness, rivalry, boasting, feeling too supercilious to tell or recognize the truth, middling in that which is not of one's concern, the love of useless talks, obstinacy, getting adorned for the people, adulation, conceit, being diverted from one's defects by being engaged in the defects of the others, alienation of both grief and fear (of Allah Almighty) from the heart, extreme enthusiasm for self-reprisal in case one is put to humiliation, lukewarm support of the truth, outwardly announcing brotherhood, and outwardly fostering enmity, feeling safe from the plans of Allah Almighty to take away what He has given, depending only upon sneakiness, treachery, deception, the long hope (for fulfilling what is desired), cruelty, harshness, ecstasy of world's pleasures, and dejection at their loss, feeling entertained with the creatures, and feeling lonely for leaving them, unkindness, recklessness, hastiness, lack of shyness and mercy.

Those (blameworthy qualities) and their like from among the characteristics and states of the heart are seed-beds of lewdness and nursery-gardens of turpitudes.

Their opposites, i.e. the praiseworthy manners are the fountain-head of (all good deeds of) obedience and works that bring one much closer (to the Presence of Allah Almighty). The knowledge of the realities, definitions, reasons, fruits and treatment of those things constitutes the knowledge of the (way to the) hereafter; and it is an obligatory duty (whose learning is binding upon every Muslim) according to the verdict of those endued with the knowledge of the hereafter.

One who leaves it will be ruined in the hereafter according to the power of the King of all kings, as well as one who leaves the evident deeds will be ruined with the swords of the rulers of this world, according to the verdict of its religious jurists. Having taken that, the jurists then are mainly interested in the obligatory duty (whose doing is binding upon every Muslim) as far as the straightness of this world is concerned, whereas this (piece of knowledge) is interested in the straightness of the hereafter. If a jurist is asked about any of those concepts, say, for example, about the concept of fidelity, or about the concept of having trust in Allah Almighty, or even about the point of refraining from showing off, surely, he will stop (and give no answer) although it is an obligatory duty (whose learning is binding upon every Muslim), and indulgence in it leads to his destruction in the hereafter. But if you ask him about Li'an, Zihar, launching false charge (against others), he will relate as many volumes of detailed data to you, which might not be needed for a long time; and even if there is a need for anything of them, a town could hardly has none to undertake it, and suffice him the provision of putting himself to trouble because of it. But on the contrary, he keeps putting himself to trouble because of it during his night and day, neglecting in his study what is of greater significance in itself for the sake of the religion. If he is asked

about the reason for doing so, he will say: "I've been occupied by that for it belongs to the science of religion, and one of the collective duties", putting, by doing so, himself and the others to confusion.

The intelligent among men knows, for sure, that if the purpose is to regard it in truth as being one of the collective duties, he would, of a surety, give priority to the obligatory duty (which is binding upon every Muslim) upon the collective duty, and moreover, he would give preference to many collective duties over it. Many are the cities in which there are no physicians barring from among the non-Muslim protectees (who have covenants of security from the Muslims), even though their witness pertaining to physicians as much as the judgements of jurisprudence are concerned, are unacceptable. But even, we could hardly see anyone practicing it, by the time they hasten to take jurisprudence as profession in general, and the matters of dispute and debate in particular; and the town might be filled with religious jurists, who are involved n giving religious verdicts a ıd answers to the different questions.

What grief! How should the religious jurists give concession to take as profession a collective duty, undertaken by many, and indulge in that which none undertakes? Is there any reason for that except that it is not easy for a physician to be appointed as a custodian over endowments and the execution of bequests, to be a guardian over the property of the orphans, to have the high positions of judgement and government, to move forward to be superior to one's fellows, and have the power of authority over one's enemies?

How far! How far! Of a surety, the real science of religion has been obliterated because the learned men dressed it in an evil dress: It is Allah Alone, Whose aid we seek for, and to Whom we take shelter, to save us from this deceit which dissatisfies (Allah) Most Gracious, and causes Satan to smile.

The righteous pious learned men of the outward sciences regard with high appreciation the excellence and value the learned men of inward and those who have knowledge of hearts had. The grand imam Shafi'i used to sit in front of Shaiban, the shepherd, in the same way as a student sits in a nursery school and ask him how he should do in such and such; and when it was said to him: "Is it fitting for the like of you to ask this Bedouin?" he said: "No doubt, this has been guided to know that of which we have been heedless."

Furthermore, both Ahmad Ibn Hanbal "Allah be pleased with him" and Yahya Ibn Ma'in (his disciple) used to visit Ma'ruf Al-Karkhi, who was not of the same standing as they were in the exoteric knowledge, and ask him; and why not since the Messenger of Allah "Peace be upon him" said (according to the narration of At-Tabarani on the authority of Ibn Abbas), in reply to the question: "How should we do if something is raised to us, which we do not find in Allah's Book, nor in the sunnah?" he "Peace be upon him" said: "Ask the good men, and make it a matter of consultation among them."

For this reason, it is said that "the learned men of the exoteric knowledge are the adornment of both the earth and its kingdom, and the learned men of the esoteric knowledge are the adornment of the heaven and its dominion."

Al-Junaid said: One day, my mister As-Sari said to me: "When you stand and leave me: with whom are you going to keep sitting?" I said: "With Al-Muhasibi." He said: "Well. Take from his knowledge, and keep it close to you, and leave his affectation in speech, and refutation of theologians." When I turned away I heard him having said: "Might Allah make you a traditionist first, and then a Sufi, and not a Sufi first who becomes a traditionist." He refers to the fact that he, who first is well-versed in tradition and knowledge and then becomes a Sufi has, indeed, achieved felicity, and he, who is a Sufi before being acquainted with tradition and knowledge has, indeed, put himself in danger.

If you say: "Why have you not brought both theology and philosophy among the divisions of sciences, and show whether they are praiseworthy or blameworthy?"

It should be known to you that such of intellectual proofs which might be of benefit as are included in theology, are also implied in both the Holy Qur'an and the traditions; and what is beyond them are either reprehensible argumentation which is one of heresies innovation as it will be shown clearly later, or (no more than) mere wrangling by dwelling on distinctions or amplification through the array of different opinions, most of which are derived and nonsense, despised by the mind and rejected by the ears, while others are ramblings into things unrelated to religion and not customary during the first period of Islam. but those discourses in total were out of heresies innovation. But now, many things have changed.

Some innovations of heresies which have diverted a lot from the Holy Qur'an and the Prophetic sunnah have broken up, and a new group has appeared, whose members have patched up similes and composed speeches pertaining to that, which led to the fact that what was forbidden came to be permissible by necessity, if not one of the collective duties, as much as should argue against the innovated heresies, in case the call for innovation of heresies is intended, but to some extent, which we shall mention in the coming chapter, Allah Willing.

The parts of philosophy

As for philosophy, it is not science in itself, but it is of four parts:

The first includes both geometry and arithmetic's, and they are permissible so far as there is no fear for one who is engaged in them to transcend them to other blameworthy sciences; and that's because most of those who were engaged in them have gone beyond them to many innovations of heresies. For this reason, the weak among the people should be safeguarded from them even though not for their own sake, in the same way as a nervous one should be saved from standing on the shore of a river, for fear he might fall into the water, or in the same way as the new convert into Islam should be saved from mixing with the infidels, for fear of their negative impact upon him, putting in mind that it is undesirable for the strong (among Muslims) to mix with them.

The second is the logic, whose objective is to look for the point of proof and

its conditions, and the point of term and its conditions, and both are implied in theology.

The third comprises ontology, which is to search for Allah's Nature and Qualities; and this is included in theology. However, philosophers have no independent science unique to them in this respect. But they have different doctrines within its framework, some of which are blasphemous and some ground-breaking As well as segregation is not an independent science in itself, but its men are no more than a group of theologists, and those of research and consideration, who have false doctrines unique to them in this respect, so are the philosophers.

The fourth includes physiology, and some of it stand in opposition to law, religion and truth; and it is much closer to ignorance, and not knowledge in order to be placed in the divisions of sciences, and some are concerned with the search for the characteristics and properties of bodies, and the way of their change. In this point it is similar to medicine, with the difference that a physician considers the human body as far as good and poor health is concerned, whereas they consider all physical bodies, as far as their change and motion are concerned. But medicine is superior to it, since it is needed for, but there is no need for this science of physiology. Therefore, this does not stand against the fact that it is one of the arts whose learning and practicing are collective duty, for the purpose of guarding the minds of the public audience from falling as victims of the imaginations of the innovators of heresies.

This has come to be needed for because of the new innovations, as well as man has become in need for hiring a convoy of guards on the way to (the places of) Hajj, when the highway men appeared; and had there not been those highway men, hiring those guards would not have become one of the requisites of the way to (the places of) Hajj. So, had the innovator left his nonsense, there would have been no need for anything more than what was familiar during the age of the holy companions "Allah be pleased with them".

Based upon that, let a theologist know his limit beyond which he should not go in the religion, in which his position is like that of a guardian on the way to (the places of) Hajj: as well as if a guard is devoted to guarding, he will not be one of the pilgrims, if a theologian is mainly involved in argumentation and defence, and rather does not follow the way to the hereafter, nor is he engaged in looking after and making straight the heart, he will not be one of the religious learned men, and in this way, a theologist will have no portion of the religion other than the faith, which is shared by the public audience, and it is one of the deeds of the outward heart and tongue; and there remains the art of argumentation and guarding which distinguishes him from the public.

But as for the knowledge of Allah Almighty, His Qualities and Actions, and all that we mentioned as part of the knowledge of revelation, it is not acquired from theology, for indeed, theology is likely a covering veil over it. It could not be achieved but through striving which Allah Almighty has made preliminary to guidance, as shown from His statement: " And those who strive in Our (Cause),

We will certainly guide them to Our Paths: for verily Allah is with those who do right." (Al-Ankabut 69)

﴿ وَٱلَّذِينَ جَٰهَدُوا۟ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ ﴿٦٩﴾ ﴾

If you say: "You've reduced the designation of a theologists to merely a guard over the faith of the public audience from being vulnerable to distortion by the innovators of heresies, in the same way Allah Almighty: how then should you lower their ranks to such an inferior status in relation to the science of religion?"

It should be know to you that he, who knows the truth only with men will surely be thrown into confusion and straying drifts. So, let you know the truth first so that you would come to know its men, if you are to follow the way of truth; and if you are satisfied with the tradition, and consider the ranks of superiority well-known among the people, be not heedless then of the high rank of the holy companions.

There is unanimity among those whom I've mentioned that they (the holy companions) had the priority and precedence over the others: their high position as far as religion is concerned was unattainable, as well as their supremacy was unsurpassable. But even, in no way was their precedence by virtue of theology or religious jurisprudence so much as it was by their knowledge of the (way to the) hereafter, and following its right way.

Abu Bakr "Allah be pleased with him" (for example) did not excel his fellows because he observed so much (voluntary) fasts, nor because he offered so much (voluntary) prayers, nor because he narrated so much traditions, nor because he gave so much religious verdicts, nor because he was a good theologists, but (he excelled the others) because he had something (of faith and trust in the Prophet unique to him) which resided in his breast as confirmed by the witness of the chief of the Messengers "Peace be upon him" in his favour.

So, let you be eager to get this secret, for it is as valuable as a precious Jim, and well-guarded pearl, and leave that, which the majority of the people agree upon getting it, and estimating it with high consideration and giving it a great value, only for reasons and points, whose details are too long to be explained here. The Messenger of Allah "Peace be upon him" died, leaving many thousands of the holy companions "Allah be pleased with him" all of whom were knowledgeable of Allah Almighty; and the Messenger of Allah "Peace be upon him" praised them. Even though, none of them was perfect in the art of theology. Moreover, none among them held himself to give religious verdicts more than three to nine over ten men.

However, Ibn Umar "Allah be pleased with him" was one of those (learned men). But whenever he was asked to give a religious verdict, he would say: "Go to so and so, the governor, who was appointed to be in charge of the people's affairs, and place it in his neck." He refers here to the fact that giving religious verdicts pertaining to cases and judgements is consequential to the matter of ruling and leading subjects.

When Umar Ibn Al-Khattab died, Ibn Mas'ud said: "No doubt, nine-tenth the true knowledge vanished." It was said to him: "How do you say so, since the majority of the holy companions still live among us?" he said: "I do not mean the science of giving religious verdicts and judgements, but I mean the knowledge of Allah Almighty." Do you think then that he intended the art of theology and argumentation?

Why should you not then be eager to acquire that knowledge, nine-tenths of which vanished with the death of Umar? It was he, who closed the door of theology and argumentation. He struck Dabi' with his stick when he raised to him a question which gave rise to (the false impression of) contradiction between two Holy Verses in Allah's Book. Furthermore, he had desertion towards him, and ordered the people to desert him.

As for your statement that the famous among the learned men are both theologists and jurists, it should be known to you that the reason for which one becomes excellent in the Sight of Allah Almighty is different from that for which one becomes famous among the people.

Abu Bakr As-Siddiq "Allah be pleased with him" was famous among the people for his being the (Prophet's first) successor, whereas he was excellent in the Sight of Allah for that secret which resided in his breast. Umar "Allah be pleased with him" was famous among the people for his policy (of ruling his subjects), whereas he was excellent in the Sight of Allah for his knowledge of Allah, i.e. that knowledge, nine-tenths of which vanished by his death, as well as for his intention to become much closer to (the Presence of) Allah Almighty in his ruling, justice, and the pity he had towards Allah's Creatures; and of course, this is something inward in his breast. One might imagine that all the apparent deeds stem from him who seeks after the power of authority, celebrity, good reputation, and fame. In this way, the fame might be shown in kingdom, whereas the excellence in that secret which none knows (but Allah).

From this point of view, both religious jurists and theologists are like caliphs, judges and men of knowledge. They are divided into different types: there are those who intend Allah Almighty with their knowledge, religious verdicts, and defending the sunnah of His Messenger "Peace be upon him", and seek not after good reputation or showing off: those are fitting for Allah's Good Pleasure, for their acting upon their knowledge, intending the Countenance of Allah Almighty with their religious verdicts and reflections.

As a matter of fact, every (item of) knowledge is a deed, since it is an acquired action, but it is not that every deed is (an item of) knowledge.

The physician (for example) is able to come closer to Allah Almighty with his knowledge, and thus, he receives reward for his knowledge, as being working with it for the Sake of Allah Almighty.

The ruler also intermediates between the creatures just for the Sake of Allah Almighty, and thus he pleases Allah Almighty, and receives his reward, not for his undertaking the science of religion but for his doing a job, therewith he intends

to come much closer to (the Presence of) Allah Almighty with the help of his knowledge.

There are three divisions of things, therewith one might become much closer to (the Presence of) Allah Almighty: an abstract knowledge, and it is the knowledge of revelation, an abstract deed, and it is the justice of the ruler, and his adjusting the people, and what is compound from both deed and knowledge and it is the knowledge of the way to the hereafter; and its owner is one of those of both knowledge and deeds.

Consider yourself where you will be on the Day of Judgement: in the party of Allah's men of knowledge, or in the party of His workers, or in both parties, with the result that you will combine two shares with both parties together. This is more important for you than to imitate (the others) only for fame, as it is said in the form of a poetic verse: "Take (and learn) what you see (clear and evident with your own eyes) and leave that of which you only hear: of a surety, in sunrise (which is near) what makes you independent from (what is in) Saturn (the farthest planet in the solar system)."

Nevertheless, we will transmit, from the biographies of the earlier religious jurists, what makes you know that those who claimed their doctrines later wronged them, and they will be their greatest antagonists on the Day of Judgement. That's because those (earlier jurists) intended with their knowledge nothing other than the Countenance of Allah Almighty.

Their states show, undoubtedly, what might be described as the signs of the learned men of the hereafter, as it will be explained later in the chapter of "the Signs of the learned men of the hereafter". They were not devoted only to the science of jurisprudence so much as they were engaged in the knowledge of the hearts and observing their states. But they were diverted from making compositions and teachings in this field by what diverted the holy companions from making compositions and teachings in the science of jurisprudence, even though they were jurists, and masters of the science of religious verdicts; and the points and reasons for that are well-known, and there is no need to make a mention of them.

We are going to mention from the states of the earlier jurists of Islam what makes you know that it was not they who have been intended by the condemnation implied in what we've mentioned, but it was those, who alleged that they imitated them, and claimed their doctrines, even though they were different from them in their deeds and conduct.

The chiefs and leading pioneers of jurisprudence, who have multitudes of followers in their doctrines are five: grand imam Ash-Shafi'i, Malik, Ahmad Ibn Hanbal, Abu Hanifah, and Sufyan Ath-Thawri "Allah's Mercy be upon all of them". Each of them was a righteous worshipper and abstinent, endued with knowledge of the disciplines of the hereafter, a religious jurist in the affairs of the people in this world, and each intended only the Countenance of Allah Almighty with his knowledge of jurisprudence.

Although they had those five characteristics, the jurists of this time followed their steps only in one, i.e. to go all-out on making extremely unwarranted

categorizations and classifications of the branches of jurisprudence, for the remaining four characteristics are not fitting but for the hereafter, and it is only this characteristic which is fitting for both this world and the hereafter, and in case the hereafter is intended by it, it might be less fitting for this world.

They went all-out for doing it, and called in its name, seeking to be similar to those five grand imams; and how far from the truth it is to compare the angels with the blacksmiths. Let's now relate from their states what signifies those four characteristics (of the hereafter), even though their knowledge of the religious jurisprudence is clearly apparent.

As for the grand imam Ash-Shafi'i "Might Allah bestow His Mercy upon him", his being a sincere worshipper is shown clearly from a narration according to which he used to divide the night into three portions: one for knowledge, one for religious service, and one for sleep. According to Ar-Rabie, Ash-Shafi'i used to recite the Qur'an in his prayers in full sixty times during the month of Ramadan. Al-Buwaiti, one of his friends, used to recite the Qur'an to its conclusion once every night during the month of Ramadan.

It is reported that Al-Hassan Al-Karabisi said: "I spent more than a night with Shafi'i, and he used to offer prayer for nearly one-third the night, during which, I saw him having recited no more than fifty to one hundred Holy Verses at maximum. He never came upon a Holy Verse of mercy but that he asked for Allah's Mercy for himself, all of the Muslims and the faithful believers, and he never came upon a Holy Verse of punishment but that he sought refuge (with Allah from punishment) and asked Allah to deliver him as well as all the faithful believers.

This clarifies how both fear (of Allah's Punishment) and hope (for Allah's Mercy) were combined (in his heart).Consider how his limiting the recitation to no more than fifty Holy Verses signifies the depth of his versatility and insight in the secrets of the Holy Qur'an!

It is reported that Shafi'i said: "I've never ate my fill for sixteen years, for indeed, satiety makes heavy one's body, hardens the heart, removes the trial, brings about sleep, and makes one too weak to undertake the religious service." Consider here his wisdom of understanding the defect of satiety, and seriousness of worship, for the sake of which he left it; and to be sure, to reduce food is the commencement of service.

Shafi'i "might Allah bestow mercy upon him" said: "I've never sworn by Allah Almighty, whether truthfully or falsely." Consider here his reverence and veneration for Allah Almighty, and how this indicates his profound knowledge of the Majesty (and Glory) of Allah Almighty.

Once, the grand imam Shafi'i "Allah be pleased with him" was asked about something thereupon he kept silent. It was said to him: "Would you not give answer (to this question), might Allah bestow His Mercy upon you?" he said: "No, until I know which is better: to keep silent or to give answer."

Consider his watch over his tongue, even though it is the most uncontrollable from amongst the organs of the body and the most difficult upon the religious

jurists to manage and curb. This highlights the fact that in no way did he use to speak or keep silent but for seeking after excellence and getting reward.

It is reported that Ahmad Ibn Yahya Ibn Al-Wazir said: One day, Shafi'i came out of the market of Qanadil, and we followed him, and behold! A man was abusing a man from those endued with knowledge. On that Shafi'i turned to us and said: "Hold back your ears from hearing obscenity in the same way as you hold back your tongues from uttering it, for indeed, the hearer acts as an accomplice of the speaker; and the wicked man looks at the nastiest thing in his utensil in order to do his best to empty it in yours; and if the wicked man's obscene word is ignored, he who ignores it will grow happy as much as one who utters it grows wretched."

According to the grand imam Shafi'i, a wise man sent a letter to a sage, in which he said to him: "NO doubt, you've been given knowledge. So, pollute not your knowledge with the darkness of sins, lest you will be caught in the darkness on the very day those endued with knowledge will march forward by the light of their knowledge."

As far as his abstinence is concerned, Shafi'i "might Allah bestow mercy upon him" said: "He, who claims to combine the love for both the world and its Creator (at the same time) has, indeed, told a lie." According to Al-Humaidi, Shafi'i "might Allah bestow mercy upon him" set out on journey to Yemen in the company of a governor, and he turned away to Mecca having ten thousand Dirhams. A tent was pitched up for him at a certain place outside Mecca, in which the people came to visit him. However, he did not leave that place before he had distributed the whole money.

One day, on leaving the public bath, he gave the bath-keeper a great amount of money. Once, his whip fell down from his hand, and when a man raised it up to him, he gave him as many as fifty Dinars in reward for his favour. The generosity of Shafi'i "might Allah bestow mercy upon him" is too famous to be in need of mention. No doubt, the generosity is the commencement of abstinence, for he, who loves a thing keeps it; and only he, who leaves the wealth is that in whose sight the world is insignificant; and this is the real concept of abstinence.

That how Shafi'i "Allah be pleased with him" was strong in his abstinence, sincere in his fear of Allah Almighty, and wholehearted in his occupation by the hereafter, is clearly shown from a narration according to which Sufyan Ibn Uyainah related a Hadith pertaining to mystical sciences "Raqa'iq", thereupon Shafi'i fell unconscious. When it was said to him that he had died, he said: "If he should die, no doubt, the best of those of his time should have died."

It is further narrated that Abdullah Ibn Muhammad Al-Balwi said: I sat in the company of Umar Ibn Nubatah, to discuss the worshippers and abstinent, when Umar said to me: "I've never seen more pious and more righteous, and more eloquent than Muhammad Ibn Idris Ash-Shafi'i. one day, I, he and Al-Harith Ibn Labid, a disciple of As-Salih Al-Murri, set out to Safa. He commenced the recitation –and he was of a sweet pleasant voice- with the following: " That will

be a Day when they shall not be able to speak, Nor will it be open to them to put forth pleas." (Al-Mursalat 35:36)

﴿ هَـٰذَا يَوْمُ لَا يَنطِقُونَ ﴿٣٥﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٦﴾ ﴾

I saw the colour of (the face of) Shafi'i "might Allah bestow mercy upon him" having changed, and his skin trembled and he was troubled so much that he fell unconscious. When he woke he said: "O Allah! I seek refuge with You from the position of the rejecters of the truth and the carelessness of the heedless. O Allah! To You the hearts of the Gnostics have submitted, and the heads of those who yearn (for Your Meeting) have bowed in humiliation. O my Allah! Bestow upon me from Your Generosity, and cover me with Your Curtain (therewith to screen my sins), overlook, by virtue of the Bounty of Your Countenance, my indulgence (in service)." Then he walked and we turned away.

When I visited Baghdad, and he had been in Iraq, I sat on the edge of the shore to perform ablution for prayer, and behold! A man passed by me and said: "O man! Make perfect your ablution, perchance Allah Almighty would do well to you in the world and the hereafter!" I turned and behold! There was a man followed by a lot of people. I hastened to finish my ablution, and went on tracing him. He turned to me and said: "Do you have a need?" I said: "Yes: would hat you teach me something from what Allah Almighty have taught you." He said: "It should be known to you that he, who is true to Allah (in all of his words and deeds) will be delivered, and he, who fears for his faith will be secure from apostasy, and he, who abstains from (the delights, pleasures and luxuries of) this world, his eyes will be well-pleased with such of Allah's Reward in the future as he sees. Should I give you more?" I answered in the affirmative, thereupon he resumed: "He, who has the following three characteristics will indeed have his faith complete: he, who enjoins right, and does it, he, who forbids evil, and refrains from doing it, and he, who guards well the limits ordained by Allah Almighty. Should I not give you more?" I answered in the affirmative, thereupon he said: "Abstain from (the ending delights and pleasures of) this world, and desire for (the never-ending bounty of) the hereafter, and prove true to Allah in all of your deeds, perchance you will be in the company of the delivered ones (on the Day of Judgement)."

Then, he turned away. I asked who he was and it was said that he was Ash-Shafi'i. consider how his falling unconscious and giving admonition signify his abstinence and culminating fear (of Allah Almighty); and in no way could such abstinence and fear be achieved but through the knowledge of Allah Almighty, for indeed, "it is the men endued with knowledge, from amongst Allah's Slave that fear Allah most." (Fatir 28)

﴿ وَمِنَ ٱلنَّاسِ وَٱلدَّوَآبِّ وَٱلْأَنْعَـٰمِ مُخْتَلِفٌ أَلْوَٰنُهُۥ كَذَٰلِكَ ۗ إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَـٰٓؤُا۟ ۗ إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾ ﴾

By no means did Shafi'i "might Allah bestow mercy upon him" reach such a position of abstinence and fear (of Allah Almighty) through the science of

payment in advance, hiring, and the other sciences of jurisprudence. That's because this (knowledge of Allah) belongs to the knowledge of the hereafter, taken from the Holy Qur'an and the Prophetic traditions, since the wisdom of the foremost and last generations (on earth) is trusted in them.

That he is well-versed in the profound mysteries of the heart and the knowledge of (the way to the) hereafter is shown clearly from the many statements of wisdom related from him. It is narrated that once he was asked about the essence of showing off, thereupon he said intuitively: "Showing off is a fascinating thing of delight, that is placed by the inclination in front of the eyes of the men of knowledge, and they regard it in accordance with their poor judgement, thereupon their deeds become fruitless."

It is reported that he said also: "If you fear that you might feel supercilious because of your deed, consider then of Whom you should seek the good pleasure, for which reward you desire, of which punishment you should feel afraid, for which power and health you should give thanks, and for which item of trial you should celebrate (Allah Almighty): if you consider anyone of those, your deed will come to be insignificant in your sight." Consider here how he explained the nature of showing off, and the treatment of arrogance, and both are from amongst the major defects of the heart.

It is reported that Shafi'i "Allah be pleased with him" said: "He, who does not safeguard himself (from committing what is forbidden) of no benefit will his knowledge be to him." He "Allah's Mercy be upon him" said: "He, who obeys Allah with his knowledge, will get benefit from its mystery." He further said: "There is no one but that he has many who love him as well as many who hate him. Such being the case, be in the company of those who show obedience to Allah Almighty."

It is reported that Abd Al-Qahir Ibn Abd Al-Aziz was a good pious man, and he used to ask Shafi'i "Allah be pleased with him" many questions pertaining to piety, and Shafi'i used to sit in his company because of his piety. One day, he asked Shafi'i "might Allah bestow mercy upon him": "Which of the following is the best: patience, trial or well-establishment in power?" on that Shafi'i "might Allah bestow mercy upon him" said: "The well-establishment in power is the (best degree since it is the) degree attained by the Prophets; and to be sure, one is not well-established in power but after being put to trial, and if one is put to trial, he should patiently persevere, and if he proves to be patient, he then will be well-established in power. Do you not see that Allah Almighty first put Abraham "Peace be upon him" to trial and (when he showed patience) he was well-established in power? He Almighty put Moses "Peace be upon him" to trial and (when he showed patience) he was well-established in power. He also put Job "Peace be upon him" to trial and (when he showed patience) he was well-established in power. He put Solomon "Peace be upon him" to trial and (when he showed patience) he was well-established in power, and given a great dominion. Of a surety, the well-establishment in power is the highest and best degrees, according to the following statements of Allah Almighty: " Thus did we give

established power to Joseph in the land, to take possession therein as, when, or where he pleased." (Yusuf 56)

﴿ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَاءُ ۚ نُصِيبُ بِرَحْمَتِنَا مَن نَّشَاءُ ۖ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾ ﴾

Job "Peace be upon him" also was well-established in power after he had been put to trial as Allah Almighty says: "We removed the distress that was on him, and We restored his people to him, and doubled their number, as a Grace from Ourselves, and a thing for commemoration." (Al-Anbiya 84)

﴿ فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِن ضُرٍّ ۖ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنْ عِندِنَا وَذِكْرَىٰ لِلْعَابِدِينَ ﴿٨٤﴾ ﴾

This statements from Ash-Shafi'i signify his versatility in the mysteries of the Holy Qur'an, and acquaintance with the different standings of those who followed the way to Allah Almighty, from amongst the Prophets, Allah's Devotees and good righteous men. In reality, all of this belongs to the knowledge of (the way to the) hereafter.

It is reported that it was said to Shafi'i: "When should one be a man of knowledge?" he said: "When he becomes well-versed in the sciences of religion, and learnt them well, and surveyed the other sciences, and acquired what he has missed of them. It is only at this point that one becomes a man of knowledge." However, this, and the numerous statements likewise shows clearly the high standing he attained in the knowledge of Allah Almighty and the sciences of the (way to the) hereafter.

That with religious jurisprudence and argumentation thereof he sought only the Countenance of Allah Almighty is clearly shown from the following narration in which he is reported to have said: "Would that all the people get benefit from that knowledge, and nothing of that should be ascribed to me." See here how he was well-acquainted with the defect of knowledge, and the seeking for having prestige because of it, and how he was entirely far beyond any concern with that, and how his intention in being occupied by it was devoted to the Countenance of Allah Almighty.

It is reported that Shafi'i "Allah be pleased with him" said: "I've never debated with anyone and liked that he should commit a mistake." He further said: "I've never spoken with anyone but I liked that he should be helped achieve success, directed to the right, aided (to avoid mistakes) and be cared, looked after and safeguarded by Allah Almighty. moreover, I've never spoken with anyone, but that it was the same to me that the truth should be made clear by Allah Almighty either on my tongue or on his tongue."

He further said: "I've never brought about the truth and proof against anyone which he accepted from me but that I showed great respect and love for him, and none has ever felt too arrogant to concede to accept the truth, and rather rebelled the proof (even though it was right) but that he became insignificant in my eyes,

and I came to have aversion towards him."

Those are the signs which highlight his seeking only Allah Almighty with jurisprudence and argumentation. Consider in this context how the people did not only emulated him just in one from among those five characteristics, but also they opposed him in it.

For this reason, it is reported that Abu Thawr "Allah's Mercy be upon him" said: "I've never, and the people also have never seen the like of Shafi'i "might Allah bestow mercy upon him". It is reported that Ahmad Ibn Hanbal "Allah be pleased with him" said: "I've never offered a prayer, for forty years, but that I invoked good upon Shafi'i "Allah's Mercy be upon him"."

Consider the fairness of the invoker, and the high rank of the one upon him he invoked good, in comparison with their counterparts and likes from amongst the learned men in this time, and the mutual feeling of resentment and hatred between them, in order to know their indulgence in their claim of emulating those good men of knowledge. Because of his invoking good upon him so much, his (Ahmad Ibn Hanbal's) son asked him: "What source of men was Shafi'i in order to invoke good upon him so frequently as such?" he said: "O my son! Shafi'i was like the sun for this world, and the source of power and health for the people." Do you think then that both could be compensated?

It is reported that Ahmad Ibn Hanbal "might Allah bestow mercy upon him" said: "None has ever touched an inkpot (to record knowledge) but that he was indebted to Shafi'i." it is reported that Yahya Ibn Sa'id Al-Qatan said: "I've never offered a prayer, for forty years, but that I invoked good upon Shafi', in view of such of (the gates of) knowledge as Allah Almighty opened for him, and directed him to the right."

Let's limit ourselves to the portion we have related from the states of his life, for indeed it (to review all the states of his life) is beyond survey. However, we've transmitted the most of those good merits from the book composed by grand sheikh Nasr Ibn Ibrahim Al-Maqdisi "might Allah bestow mercy upon him", in the good merits of Shafi'i "Allah Almighty be pleased with him, and with all the Muslims".

Grand imam Malik "Allah be pleased with him" also was adorned with those five characteristics. It was said to him: "What do you say, O Malik, about seeking after knowledge?" he said: "How good and fine it is! But consider that in which you are in need from morning to evening, to which you should stick."

He "Allah's Mercy be upon him" used to treat the science of religion with high regard, to the extent that whenever he wanted to discourse on Prophetic narrations, he would perform ablution, sit in the front portion of his bed, comb his beard, and apply perfume to his body and then sit firmly with reverence. Then, he would go on discourse. When this matter was raised to him he said: "I like to highly exalt the narrations of the Messenger of Allah "Allah's blessing and peace be upon him"."

It is reported that Malik said: "No doubt, knowledge is a light, which Allah Almighty places wherever He likes; and it is not realized by the large number of

narrations." This respect and appreciation show how strong his knowledge of the Majesty of Allah Almighty was.

That he intended with his knowledge only the Countenance of Allah Almighty is shown clearly from his statement: "The quarrel in religion is of no significance." It is also evident from the statement of Ash-Shafi'i about him: "I was attendant with Malik when forty-eight questions were raised to him, and his reply to thirty-two of them was: 'I do not know'." To be sure, it is not easy upon one who intends anything other than the Countenance of Allah with his knowledge to declare that he have no knowledge. For this reason, Ash-Shafi'i said: "When the men of knowledge are mentioned, Malik stands for a piercing star (in view of his outstanding excellence), and I have been indebted to none more than I was to Malik."

It is narrated that Abu Ja'far Al-Mansur prevented him from relating the narration of the divorce under compulsion, and when he sent to him somebody to ask him about it, he related at presence of an assembly of people that' No divorce is due upon one who is coerced to do so'. Although he lashed him with the whip, he (Malik) did not cease to relate that narration.

It is reported that Malik "might Allah bestow mercy upon him" said: "There is no man, who is truthful in his speech, and does not tell a lie, but that he continues to get benefit from his mental faculty, and no infirmity nor dotage harms him because of decrepitude."

His abstinence in this world is evident from the narration that Al-Mahdi, the Commander of the Believers asked him: "Have you got a house?" he answered in the negative and said: "But, let me relate to you something: I heard Rabie'ah Ibn Abu Abd Ar-Rahman having said: 'No doubt, one's ancestry is his house."

Later on, Ar-Rashid (son of Al-Mahdi) asked him the same question: "Have you got a home?" he answered in the negative, thereupon he gave him three thousand Dinars and said to him: "Buy a home with that (money)." He took it, but spent nothing of it. When Ar-Rashid intended to return, he said to Malik "might Allah bestow mercy upon him": "You should set out with us. Indeed, I've decided to force the people to adhere to the Muwatta "the Well-Trodden path" in the same way as Uthman "Allah be pleased with him" had forced the people to stick to (his version of) the Qur'anic text." He said to him: "As to forcing the people to adhere to the Muwatta', there is no way to do so, for the holy companions of the Messenger of Allah "Allah's blessing and peace be upon him" were dispersed after his death in different regions, and related the Prophetic narrations, and thus, the inhabitants of each region have a different portion of that knowledge. The Messenger of Allah "Allah's blessing and peace be upon him" said in this respect (according to the narration of Al-Baihaqi on the authority of Ibn Abbas): "No doubt, the variation of opinions among my nation (pertaining to the branches, and not the foundations of religion) is (a gift of) mercy (for them)." As for my setting out with you, there is no way to do so, since the Messenger of Allah "Allah's blessing and peace be upon him" said (on the authority of Sufyan Ibn Abu Zuhair): "Of a surety, Medina is much better for

them (to live in) if they knew!" he "Allah's blessing and peace be upon him" further said (on the authority of Abu Hurairah): "Medina removes its impurities, in the same way as the bellows remove the dross of iron." Here are your Dinars as they are (with nothing spent out of it): take it if you so like, or leave it if you so like." He means that 'you force me to leave Medina for what you've given to me, and in no way should I give preference to this world over the City of the Messenger of Allah "Allah's blessing and peace be upon him". This was Malik's abstinence in this world.

When wealth in great abundance was brought to him from different parts of the world, because of the dissemination of his knowledge and dispersion of his companions, he spent them in all sides of good; and as a matter of fact, his generosity clearly reveals his abstinence in, and lukewarm liking for this world. However, the abstinence is not only to abandon wealth, but it is also to have no desire in the heart for it. In spite of his dominion, (the Prophet) Solomon "Peace be upon him" was from among the abstinent men.

However, Malik's disregard for this world is shown from the narration of Shafi'i "Allah be pleased with him": "I saw near the gate of the house of Malik many horses from those belonging to Khurasan, or Egypt according to another narration, better than which I've never seen." I said to Malik: "How good those are!" he said: "All of this is a gift for you O Abu Abdullah." I said to him: "Keep for you at least a riding mount to ride." He said: "I feel shy of Allah Almighty to trample an earth, in which there is the body of the Prophet of Allah "Allah's blessing and peace be upon him" with the hoof of a riding mount." Consider his great generosity, revealed from his giving that all at once as a gift, and his great respect for the earth of Medina.

That he intended with his knowledge only the Countenance of Allah Almighty is clear from the following narration, which shows also how he looked down upon this world: he said: "I visited Harun Ar-Rashid who said to me: "O Abu Abdullah! You should come to visit us regularly, in order that our boys should listen to (the narrations of) Muwatta' from you." I said: "might Allah honour our master, the Commander of Believers! You are the source of this knowledge: if you honour it, it will be exalted, and if you dishonour it, it will be put to humiliation. To be sure, it is the people who should come to acquire knowledge, and it is not that knowledge should come to them (while they are at their homes)." On that he said: "You've told the truth. Come out to the mosque, in order to listen (to Malik) with the public."

As for Abu Hanifah "might Allah Almighty bestow mercy upon him" he also was a righteous worshipper of Allah Almighty, ascetic, knowledgeable of Allah Almighty, afraid of Him, and he intended only the Countenance of Allah Almighty with his knowledge.

That he was a righteous worshipper of Allah is shown from the narration according to which Ibn Al-Mubarak said: "Abu Hanifah "Allah might bestow mercy upon him" was characterized by manliness and performance of a great amount of prayers."

It is narrated that Hammad Ibn Abu Sulaiman said that Abu Hanifah used to give life to the whole night (by supererogatory prayers and celebration of Allah Almighty). It is also narrated that he used to give life to half of the night, and one day, he came upon a street, and a man pointed to him while he walking, and said to another: "This is the man who always give life to the whole night." From this time on, he came to give life to the whole night. He said pertaining to that: "I feel shy of Allah Almighty to be described with something of service I do not do."

As for his abstinence, it is narrated that Ar-Rabie Ibn Asim said: "Yazid Ibn Umar Ibn Hubairah sent me to bring Abu Hanifah to him, and when I brought him he asked him to be the governor of the treasury, but he rejected, thereupon he gave him twenty lashes." Consider how he fled away from the office of governorship of treasury, and instead he endured the punishment

Al-Hakam Ibn Hisham Ath-Thaqafi said: I was reported pertaining to Abu Hanifah, while being in Sham, that he was of the most trustworthy among the people, and the governor liked him to be in charge of the treasury, otherwise, he would strike him on his back. However, he preferred their punishment (in this world) to the punishment of Allah (in the hereafter).

It is narrated that a mention was made of Abu Hanifah in the presence of Ibn Al-Mubarak. He said: "Do you make a mention of a man, to whom this world with all of its contents was offered to him, and he ran away from it?"

It is narrated on the authority of Muhammad Ibn Shuja' from one of his companions that it was said to Abu Hanifah: "Abu Ja'far Al-Mansur, the Commander of the Believers, ordered that ten thousand Dirhams be given to you." But Abu Hanifah was not satisfied." When it was the very day, on which he expected to receive the money, he offered the Morning prayer and wrapped himself with his garment, and kept silent. The courier of Al-Hassan Ibn Qahtabah came to him with the money, and when he entered into him, he did not talk to him. One of the attendants said: "It is his habit not to talk to us but with a word in reply to a word." He said: "Place the money in this bag in one of the corners of the house." Afterwards, Abu Hanifah made a bequest of the furniture of his house, and said to his son: "When I die and you finish from the burial ceremonies, take this heap (of money) and go with it to Al-Hassan Ibn Qahtabah and said to him: "Here is your trust which you've trusted with Abu Hanifah." His son said: I did accordingly, thereupon Al-Hassan said: "Allah's Mercy be upon your father! How zealous he was on his religion!"

It is narrated that he was invited to take the office of judge, thereupon he said: "I'm not fitting for that." He was asked: "Why?" he said: "If I'm truthful, then, (I know for certain that) I'm not fitting for that; and if I'm a liar, then, of a surety, by no means should a liar be fitting for the office of judge."

As for his acquaintance with the way to the hereafter, and the matters of religion, as well as his knowledge of Allah Almighty, this is attested from his great fear of Allah Almighty, and refraining from (the pleasures and delights of) this world. According to Ibn Juraij, "I was reported from this man of yours, An-Nu'man Ibn Thabit, who belongs to Kufah that he was solemnly afraid of Allah

Almighty." According to Sharik An-Nakh'i, "Abu Hanifah was on the habit of spending long in silence, deep contemplation, even though his conversations to the people were little."

This is from amongst the clear signs of his acquaintance with the esoteric knowledge, and occupation by the serious matters of the religion; for indeed, he, who is gifted with (the privilege of) spending long time in silence and abstinence has been given the whole knowledge.

The good merits of Abu Hanifah are beyond calculation. Had he not been characterized by perseverance in self-humiliation and had he not dipped into the sea of contemplation? Had he not, throughout a period of forty-three years, performed his morning prayer without breaking his evening ablutions (because of spending the whole night in supererogatory prayer)? Had he not performed Hajj fifty-five times and seen Allah in his sleep a hundred times?

This is but a little portion of the lives of the three grand imams, Shafi'i, Malik and Abu Hanifah. As for both Ahmad Ibn Hanbal and Sufyan Ath-Thawri, their followers are less in number than theirs, and those of Sufyan are lesser than those of Ahmad, even though they are more famous for piety and abstinence. Since this book, along its different parts, is filled with narrations about their lives, there is no need to take up their lives in more detail now in this stage.

It is more relevant to consider the states and lives of those three grand imams, and see if those states, sayings, deeds for which they refrained from (the delights and pleasures of) this world and wholeheartedly devoted themselves to the service of Allah Almighty are the fruits of only the knowledge of the branches of jurisprudence, like the sciences of payment in advance, hiring, Zihar, Li'an, Ila' (swearing to become aloof from one's wives), or of another kind of knowledge of greater superiority and higher rank. Consider also whether those who claimed they had emulated the three grand imams were or were not true to their claim.

CHAPTER THREE: ON SUCH OF SCIENCES AS POPULARLY THOUGHT TO BE PRAISEWORTHY

Even though they are not so

This chapter deals with the point for which a certain knowledge might be considered as blameworthy

and the way of changing the names of such sciences as Fiqh (the faculty of religious understanding), Ilm (knowledge), Tawhid (Allah's Oneness), Dhikr (celebration of Allah Almighty), and Hikmah (wisdom)

and the extent to which the legal sciences might be praiseworthy and the extent to which they might be blameworthy

The Exposition Of The Reason For Criticizing Such Of Those As Blameworthy

you might exclaim: "Since knowledge is to be acquainted with a certain thing as it is really is, and it is an essential characteristic of Allah Almighty: then, how should a thing be knowledge, and blameworthy at the same time?"

it should be known to you that by no means would the knowledge be regarded as blameworthy for its being knowledge so much as it is held blameworthy in the sight of the people for one of three reasons:

the first: that it leads to damage, which befalls either its doer or anyone else, like the science of magic and talismans, which is regarded as blameworthy, and it is really so, for the Holy Qur'an affirms that as being a cause of sowing the seeds of discord between spouses. Furthermore, (according to the narration of A'ishah) the Messenger of Allah "Peace be upon him" was bewitched and he grew ill because of that and remained as such until Gabriel "Peace be upon him" told him about it, thereupon he brought the material on which the magic was done from underneath a stone in the well (of Dharwan according to Bukhari's narration).

Magic is something obtained from the knowledge of the properties of the precious stones and mathematical calculations particular to the rising points of the stars. A skeleton resembling the person to be bewitched is made out of these precious stones, which is gazed into, in addition to repeated utterances of unbelief and obscenity, which are contrary to law, in expectation for a special time in the rising of the stars, Through which the aid of the devils becomes accessible, with the result that, in accordance with the ordinance of Allah Almighty, the bewitched one becomes vulnerable to strange states.

As far as the knowledge of these things is concerned, it is not blameworthy. But even, it is of no use except for harming people. The instrument of evil is in itself evil, and it is for this reason that magic is regarded as blameworthy. If a person should pursue one of the holy devotees of Allah in order to kill him, but such saint should hide in a safe place and, then, the oppressor inquires about the saint's location it would not be permissible to disclose his hiding place, but rather, to tell a lie in this respect would be incumbent. For while disclosing the location of the saint is, in itself, a knowledge of the fact as it is, nevertheless it is blameworthy because it brings about harm.

The second: that it causes harm to its doer at most, like astronomy, which is not blameworthy in itself. It is of two parts:

One is computational to which the Holy Qur'an refers in telling that the course of both the sun and the moon is computed: "The sun and the moon follow courses (exactly) computed." (Ar-Rahman 5)

﴿ ٱلشَّمْسُ وَٱلْقَمَرُ بِحُسْبَانٍ ۝ ﴾

He further says: " And the Moon, We have measured for it mansions (to traverse) till it returns like the old (and withered) lower part of a date-stalk." (Ya Sin 39)

﴿ وَٱلْقَمَرَ قَدَّرْنَٰهُ مَنَازِلَ حَتَّىٰ عَادَ كَٱلْعُرْجُونِ ٱلْقَدِيمِ ۝ ﴾

The other is astrology the essence of which is to attest the future events from the present causes. This is similar to the way a physician is guided by the patient's pulse to predict the future development of a disease. Astrology is therefore an attempt to know the course of the laws and ordinances of Allah relative to His creatures. But the law has regarded it as blameworthy.

In this context, (it is narrated by Tabarani on the authority of Ibn Mas'ud) that the Messenger of Allah "Peace be upon him" said: "When the Divine decree is mentioned, withhold (from being engaged in discourses about that); when the stars are mentioned, desist (from talking about them); and when my Companions are mentioned, refrain (from abusing them)."

It is further narrated (by Ibn Abd Al-Barr on the authority of Abu Mihjan) that the Messenger of Allah "Peace be upon him" said: "After my death, I fear three things for my nation: (to be victims of) the injustice and wrongness of the rulers, to have faith in the stars, and to belie the Divine Decree."

It is further narrated that Umar Ibn Al-Khattab "Allah be pleased be with him" said: "Learn from astronomy what is sufficient for you to guide through land and sea and then you should stop (from learning more)."

However, he warned against it for three reasons:

One is that it causes harm to most of the creatures: if they are revealed that those events result from the course of certain stars, they will have the false impression that it is the stars which lead to that, as being directing gods, for they are glorious celestial bodies. In this way, they will have a great impact upon the people, whose hearts (and minds) will come to be attached to them. Furthermore, they will think that both good and evil are withheld by or expected only from them, which leads to the vanishing of the celebration of Allah from the heart. That's because a weak-minded person fails to see what is beyond the media; and only the learned one who is well-established in knowledge knows, for certain, that the sun, the moon and the stars are subdued by the Command of Allah Almighty.

The example of the way a weak-minded one sees that sunlight results from the rising of the sun is like the example of an ant, as if it is gifted with reason, and it happens to stand on the surface of a sheet of paper, thereupon it sees the movement in the process of writing, thinking that it is the work of the pen, but by no means would it go beyond that to see the fingers, and behind the fingers the hand, and behind the hand the will which moves it, and behind the will a scribe who has the ability and will (to write what he likes), and behind all, the Creator of the hand,, the ability, and the will. Most people fail to look beyond the nearby and earthly causes and they hardly promote to grasp the Cause of all causes. This is one of the reasons why astrology has been forbidden.

The other is that the astrology is merely guessing, and as far as an ordinary man is concerned, the influence of the stars could hardly be determined either with certainty or even with probability. Its related judgements result from ignorance. In this way, astrology is regarded as blameworthy in reference to this ignorance, not because it is knowledge.

Furthermore, it is narrated that this knowledge was a miracle given as a gift to the Prophet Idris "Peace be upon him" ((from Allah Almighty to confirm his Prophethood). But now, it has vanished and totally disappeared. If the astrologer happens to be correct in some cases, and how rare they are, this will be by chance. He may happen to have knowledge of some causes, but the effect will not result therefrom unless several other conditions, whose realities are beyond

the reach of human beings, should be accomplished. If he happened to be doomed by Allah to have knowledge of the remaining causes, his prediction would come true; but if that is not achieved, he would go wrong.

This is similar to the guess of a man who is moved to think that there will be rain this day on seeing the clouds gathering and rising from the mountain tops. Although rain may actually fall, it is also possible that a hot sun should rise and disperse the clouds. The mere presence of clouds in the sky is not sufficient for rain to come down; and there are other conditions which cannot be determined.

Similarly, the navigator guesses that the ship will sail safely depending only upon the usual conduct of the winds with which he is familiar. But there are unknown factors which control the movements of the winds of which the navigator might have no knowledge. Consequently, his guess would sometimes be correct and sometimes wrong. For this reason, even the strong-minded one is forbidden to practise astrology.

The third reason is that it is of no use. The least to be said about it is that it is, at its best, to invade what is useless, in which one might waste his life, which is his most valuable property; and to be sure, this is the greatest loss.

In this connection, (it is narrated by Ibn Abd Al-Barr on the authority of Abu Hurairah) that once, the Messenger of Allah came upon a man, having a gathering of people round him, thereupon he asked: "Who is that?" they said: "He is a knowledgeable man?" he said: "Which knowledge has he got?" they said: "Poetry and ancestries of Arabs." On that he said: "This knowledge brings about no benefit, and the ignorance of it causes no harm." The Messenger of Allah "Peace be upon him" added: "The knowledge (which one should learn) is a Holy Verse whose meaning is well-established (or according to another interpretation, a clear sign which is evident), an item of standing sunnah, or a just ordinance."

To middle into astrology then is to intrude what is dangerous, and fall into ignorance, with no benefit to be expected. What will be doomed to happen will inevitably come true, and there is no way to avoid it, unlike medicine, in which there is need, and its proofs could be attested, or even the interpretation of dreams, for, though being a guess work, it is a part of forty-six parts of Prophethood, and there is no danger expected from it.

The third is that whoever middles into this kind of knowledge gets no scientific benefit from it; and that's because it is blameworthy in itself. It is just like learning the insignificant before the important or the ambiguous before the evident of sciences, or research of the Divine Mysteries, undertaken by both philosophers and theologians, even though they could hardly grasp them in full for none is fitting for knowing their realities and ways barring the Prophets and saints. For this reason, the people should be held back from pursuing them, and rather diverted to only those permitted by law, for this is satisfactory for guidance. Many were the persons who delved into sciences, with the result that they were harmed because of that; and had they not done so, they would have been far better in the science of religion.

The fact that knowledge might be harmful to some people could not be

rejected, just in the same way as an infant might be harmed by the flesh of birds and the variety of sweet edible things. Furthermore, the ignorance of some affairs might be of good benefit for many persons.

In this respect, it is narrated that a man made a complaint to a physician of the infertility of his wife, and her failure to give birth to children. The physician detected her pulse and said to her: "You needn't medicine for fertility, for you will die within forty days as attested from your pulse." Consequently, the woman entertained great fear and she was perturbed. She brought out her property and distributed it (among the poor and needy) and made her bequest in relation to that, and spent with no food nor drink until the appointed term came to its end but even she did not die. Her husband came to the physician and told him that she had not died. He said: "I know that. Have sexual relation with her now, and she will be pregnant." When the man asked him about the reason he said: "I saw her overweight to the extent that fat gathered around the mouth of her womb, and I came to know that she would not become lean unless she entertained the fear of death, thereupon I frightened her with that until she grew lean, and thus the obstruction of pregnancy vanished."

This draws your attention to the danger of many sciences, and makes you grasp the meaning of the statement of the Messenger of Allah "Peace be upon him" (according to the narration of Ibn Abd Al-Barr on the authority of Jabir): "We seek refuge with Allah from (having) knowledge which is of no benefit."

You should then take lesson and admonition from this narration, and pursue not such of sciences as held blameworthy by law, and rather emulate the holy companions (of the Prophet) "Allah be pleased with them", and be satisfied with following the right way of sunnah, since safety lies in following (the steps of the Messenger and his companions), whereas danger lies in adventure and aberration. You should also not blow your own horn so much of what you describe as your opinion, reasonable judgement, proof and evidence, with the claim that you investigate into things in order to know and determine their realities as they are putting in mind that there is no harm in the pursuit of knowledge. To be sure, the harm it might cause to you is more dangerous (than whatever benefit you could get). Many are the things which you might know, whose knowledge would ruin you in the hereafter, unless Allah Almighty intervenes for you with His Mercy.

It should be known to you that as well as physicians know secrets of medical treatments, deemed improbable by those who are not well-versed in medicine, so do the Prophets, who are the physicians of hearts and have knowledge of the rules that govern the hereafter life. So, do not judge their ways in accordance with your limited reason, lest you would be ruined.

Not rarely a person's finger might be injured, and, following his own mind, he might apply ointment to it, until a skillful physician would draw his attention to the fact that his treatment should be to apply ointment to the other side of the palm, which he would deem far improbable, in view of his ignorance of the way the nerves branch, and from which places in the body they spring, and gather around the body. The same is true of the way to the hereafter, and the right ways

and etiquette of law, and the beliefs set for the people to follow, therein lie many niceties and fine points, which are beyond the capacity and power of the human mind to grasp. Similarly, there are wonderful qualities in the properties of the precious stones which experts have failed to understand, to the extent that no one has been able to realize (for example) the reason why the magnet attracts iron.

Nevertheless, the wonderful and strange things in faith and works and their advantage for the purity, cleanliness, integrity, and rectitude of the heart in order to be fitting for rising up to the neighbourhood of Allah, and become exposed to the breeze of His Bounty, are far more numerous and greater than those in therapies and drugs. As well as minds might fail to know the benefits of medicines and drugs, even though they are realized through experimentation, minds also fail to know the things which are useful for the hereafter life, putting in consideration that there is no way to determine them through experimentation. That's because these things would be attainable through experimentation only if some of the dead would return and tell us about such of deeds as are acceptable and useful in the sight of Allah, and bring man much closer to Him, and such of deeds as estrange the creature from his Creator; and the same is true of faith. But unfortunately, in no way is this to be expected.

For this reason, it suffices you for benefit that your mind should guide you to the truthfulness of Messenger of Allah "Peace be upon him" and make plain to you the significance of his counsel. Put aside from your conduct the deviation of your mind (from its limits) and stick to obedience, for nothing else would deliver you.

For this reason, (it is narrated by Abu Dawud on the authority of Buraidah that) the Prophet "Allah's blessing and peace be upon him" said: "No doubt, ignorance lies in some forms of knowledge, and incoherence lies in some forms of (eloquent) speech." It is a well-known fact that by no means could knowledge be ignorance, but it may have the same harmful influence as ignorance.

(It is further narrated on the authority of Abu Ad-Darda' that) The Prophet "Allah's blessing and peace be upon him" said: "A little portion of divine guidance is far better than a great amount of knowledge."

Jesus "Peace be upon him" said: "Many are the trees, but not all are fruitful; plentiful are the fruits, but not all are edible; (similarly) many are the branches of knowledge, but not all are useful."

The Way Of Changing The Names OF SCIENCES

It should be known that the source of confusion of the blameworthy sciences with the legal sciences is the alteration and distortion of the names of the praiseworthy sciences, for evil purposes, which have been given concepts extremely different from those intended for them by the good righteous ancestors and those of the first generation. Those are five terms: Fiqh (jurisprudence), Ilm (science of religion), Tawhid (monotheism), Dhikr (admonition), and Hikmah (philosophy).

Those are praiseworthy terms and the men who are characterized by any of them are those of high positions in the science of religion. But now they have been altered and given blameworthy concepts, but the hearts are reluctant to hold at fault those characterized by any of them, in view of the widespread practice of applying these names to them alike.

The first term stands for Fiqh (jurisprudence), which they have altered more by restriction and particularization than by altering its meaning. They have given it the restricted meaning of acquaintance with the strange cases of religious verdicts, the mastery of the niceties of their origins and reasons, so much discourse in that field, and retention of their related articles. In this way, the most versatile in jurisprudence among the people is he who has the deepest acquaintance with that, and spends the longest time in occupation by it.

During the first age (of the holy companions), the name jurisprudence was given to the knowledge of the way to the hereafter, and the acquaintance with the niceties of the defects of souls and the things, which spoil the deeds, the grasp of the inferiority of (the delights and pleasures of) this world, and looking forward to the blessings of the hereafter and the domination of fear over the heart. This is attested from the following statement of Allah Almighty: "if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them." (At-Tawbah 122)

﴿ كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا رَجَعُوٓا۟ إِلَيْهِمْ (١٢٢) ﴾

To be sure, it is this kind of religious study which brings about fear and alarm in the soul, apart from such detailed branches as the science of emancipation, divorce, Li'an, payment in advance, hiring. No alarm nor fear could be produced by those branches. Nevertheless, the wholehearted devotion to practicing it always hardens the heart, and deprive it of piety, as we see now those who devote themselves only to this practice.

Allah Almighty further says: "they have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not." (Al-A'raf 179)

﴿ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ ءَاذَانٌ لَّا يَسْمَعُونَ بِهَآ (١٧٩) ﴾

He refers here to the significance of faith, and not the practice of giving religious verdicts. By my life, the term Fiqh, from the linguistic point of view, stands for the faculty of understanding. They are used with both the ancient and modern connotations. Consider Allah's statement: " Of a truth you are stronger (than they) because of the terror in their hearts, (sent) by Allah. This is because they are men devoid of understanding." (Al-Hashr 13)

﴿ لَأَنتُمْ أَشَدُّ رَهْبَةً فِى صُدُورِهِم مِّنَ ٱللَّهِ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ (١٣) ﴾

He thus attributed their little fear of Allah and their great terror of the power of man to their weak understanding. Judge, by yourself, whether this was the result of the lack of acquaintance with the details of religious verdicts or the result of the disappearance of those sciences we have already mentioned.

(It is narrated by Abu Na'im on the authority of Suwaid Ibn Al-Harith that) the Prophet "Allah's blessing and peace be upon him" said, addressing the members of the delegate who came to visit him: "They are Learned, wise and discerning." When Sa'id Ibn Ibrahim Az-Zuhri was asked about the greatest jurisprudent among Medina's inhabitants, he said: "The most Allah-fearing among them." He seemed to have referred to the fruit of jurisprudence; and to be sure, Allah-fearingness is the fruit of the esoteric science, and not the science of giving religious verdicts and passing judgements.

(It is narrated by Ibn Abd Al-Barr on the authority of Ali that) the Messenger of Allah "Peace be upon him" said: "Should I not tell you about the greatest jurisprudent among the people?" they said: "Yes." He said: "It is he, who does not make the people despair of Allah's Mercy, nor does he cause them to feel secure against Allah's schemes, nor does he make them lose hope of Allah's Spirit, nor does he leave the Qur'an in favour of anything else."

(It is narrated by Abu Dawud on the authority of Anas Ibn Malik that) The Messenger of Allah "Allah's blessing and peace be upon him" said: "To sit with a people who are celebrating (the Praises of) Allah Almighty from the Morning prayer up to the rising of the sun is much dearer to me than to emancipate four slaves from the offspring of Ishmael; and to sit with people who are celebrating (the Praises of) Allah Almighty from the Asr prayer up to the setting of the sun is much dearer to me than to emancipate four slaves."

When Anas related this narration, he turned to both Zaid Ar-Raqashi and Ziyad An-Numairi and said to them: "The gatherings of celebration (of Allah Almighty) were not like those of yours, in which one of you relates his preachings and narrates traditions to his companions. On the contrary, we used to sit in a gathering, remember the (principles and deeds of) faith, learn the Qur'an, understand religion, and calculate Allah's Favours upon us, out of studying religion. In this way, he gave the name of religious study to both learning the Qur'an and calculating Allah's Favours (upon His creatures).

(It is further narrated by Ibn Abd Al-Barr on the authority of Shaddad Ibn Aws that) the Messenger of Allah "Peace be upon him" said: "One would not come to be fully jurisprudent until he dislikes the people only for the sake of Allah, and sees a lot of meanings in the Qur'an", and then (according to the narration of Abu Ad-Darda', whose chain of transmission is short of the Prophet) turns to himself, and hates it more (for the same reason)."

When Farqad As-Sabakhi asked Al-Hassan about something, and he gave him reply, he said to him: "But the jurisprudents differ with you in that matter." On that he said: "Might your mother be bereaved of you O Furaiqid! Have you seen a real jurisprudent with your own eyes? To be sure, the real jurisprudent is he, who abstains from (the delights and pleasures of) this world, seeks after the hereafter, who is well-versed in the matters of his religion, who is on the habit of worshipping his Lord regularly, who is pious, who withholds himself from attacking the reputations of the Muslims, refrains from (having his hand reach) their property, and who is sincere in his advice to their group."

He did not say, in all of what he said, that he is the one who has mastery over all the branches of religious verdicts. But I do not say that the name jurisprudent was given to giving religious verdicts or passing judgements. Nevertheless, this was either in a general and broad manner or by way of regarding the one a subdivision of the other. But its application to the science of the hereafter was more common. Consequently, this restriction brought forth some ambiguity which caused men to devote themselves solely to it to the neglect of the knowledge of the hereafter and the nature of the heart.

Furthermore, they were encouraged to some extent by the fact that the esoteric knowledge is ambiguous, and putting it to practice is very difficult; and it is not easy to attain therewith the high offices of government, judge, wealth and power of authority. This (the negligence of the hereafter) was made alluring by Satan to the hearts, through making particular the name of jurisprudence (to connote only the sciences of religious verdicts and judgements on the exclusion of the knowledge of the way to the hereafter), despite the fact that it has been really held praiseworthy by law.

The second term stands for Ilm (science of religion), which has been given to the knowledge of Allah Almighty, His Signs, Acts pertaining to His devotees and creatures, to the extent that when Umar Ibn Al-Khattab died, Ibn Mas'ud "Allah be pleased with him" said: "No doubt, nine-tenth the science of religion died." He designated this knowledge as the science, with the definite article and explained it as the knowledge of Allah Almighty. They also altered its concept by more restriction until it came to be ascribed only to those who are engaged in argumentation with his opponents about the problems of jurisprudence and the like of that. It is said about such that he is knowledgeable of the truth, versatile in knowledge, while those who do not practice that nor take it up are referred to among the weak, and are not considered to belong to the company of the knowledgeable. This also is alteration by restriction.

But the most part of what is related in relation to the good merits of the learned men is attributed to those endued with knowledge of Allah Almighty, His rules of ordinance, acts and attributes. But even, it has now become usual to be applied to those who do not comprehend from the science of the law more than controversial syllogisms on disputed cases. Those well-versed in such gymnastics are now regarded among the versatile learned men, in spite of their ignorance of the sciences of interpretation, tradition and religion,. This, as a result, has proved destructive to a great number of knowledge seekers.

The third term stands for Tawhid (Monotheism), which has now turned to mean the art of scholastic theology, versatility in the way of argumentation, and grasping the different methods of contradicting the adversaries, and the capacity of being diffuse in speech, by raising a great variety of questions, and arousing so much suspicions, and composing requisites, to the extent that a sect of them described themselves the men of (Divine) equity and Oneness, and the theologians were given the name of learned men of Allah's Oneness, even though nothing of the items of this art was known during the first age (of the holy

companions), who, moreover, used to be hard in condemning anyone whenever he intended to open the gate of argumentation and debate (pertaining to anything in the matters of religion).

As to the evident proofs implied in the Qur'an, which the minds would immediately accept at the first hearing, they were well-known to all. The knowledge of the Qur'an constituted the whole knowledge. The Allah's Oneness, in their sight, was something different, which most theologians did not understand; and even if they were able to understand it, they would not be described as scholastic theologians. It is to see that all things come Allah Almighty in such a way as to divert him from turning to any intermediary causes. Thus, he sees that no good nor evil comes but from Him Almighty. Of a surety, this is a supreme rank, and putting one's trust (in Allah Almighty) is one of its fruits, as it shall be explained later in the book of putting one's trust (in Allah). From amongst its fruits also, a mention might be made of refraining from making complaints against the people, refraining from becoming angry with them, the satisfaction and admittance of Allah's Decree.

One of its resulting fruits was the statement of Abu Bakr As-Siddiq "Allah be pleased with him", when he grew fatally ill, and they asked him to bring a physician to treat him, thereupon he said: "It is the physician (i.e. Allah Almighty) Who has made me ill." A mention might also be made of his statement in another narration when he was asked about what the physician had told him, thereupon he said: "The Physician (Allah) said to me: "I'm the Doer (without let) of all that I intend."" However, the supporting proofs for that will be mentioned in the books of putting one's trust (in Allah) and the Allah's Oneness.

The theology is like a precious fruit which has two successive husks; and of course, the outer one is farther from the bith than the inner one. But the people restricted the name only to the husk, and its protecting the bith, and thus neglected the bith entirely. The outer husk is to bear testimony with your tongue that "There is no god(to be worshipped) but Allah", and this is called the contra-trinity monotheism, i.e. the trinity declared by the Christians. But this might be uttered also by a hypocrite, whose secrecy contradicts his public. The other husk indicates that there should be no opposition in one's heart to the concept of this statement. On the contrary, one should have faith and trust in it from the outward of his heart; and this is the monotheism observed by the public. However, the theologians are the guardians of this husk, to protect it from the mystification of the innovators of heresies. The third stands for the bith, that is, one should see that all things come from Allah, in such a way as to divert him from turning to any intermediary causes, to worship Him uniquely, and join none with Him in worship.

But following one's own vain desires does not belong to this monotheism, for one who follows his own vain desire has indeed taken his desire as his worshipped Allah, as shown from Allah's statement: "Then do you see such a one as takes as his Allah his own vain desire?" (Al-Jathiyah 23)

﴿ أَفَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ ﴿٢٣﴾ ﴾

(It is narrated by At-Tabarani on the authority of Abu Umamah that) the Messenger of Allah "Peace be upon him" said: "The most hateful Allah to be worshipped on earth, in the Sight of Allah Almighty, is one's own vain desire."

In reality, on consideration, one knows that he who worships an idol does not, in fact, worship the idol so much as he worships his own vain desire, for he is inclined to the tenets of his fathers, thereupon he lags behind his inclination. The soul's inclination to what is familiar is described as one's vein desire.

It is not a part of this monotheism to grow angry with or have feeling of resentment towards the creatures, for how could one who sees (and faithfully is satisfied with the fact) that all things come from Allah Almighty have this feeling of resentment towards anyone else?

Theology had this high rank, and it is the rank of the truly faithful believers. See to what extent it has been shifted, and with which husk the people have been satisfied, and how they have sought refuge with mutual praise and boasting of those things whose names have a praiseworthy reputation, while being utterly bankrupt in the meaning and signification for which these names stand, and for which they are praiseworthy. Their bankruptcy is similar to that of a man who gets up early in the morning, turns his face towards the Qiblah and says: "For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah." (Al-An'am 79)

﴿ إِنِّى وَجَّهْتُ وَجْهِىَ لِلَّذِى فَطَرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ حَنِيفًا ۖ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ﴿٧٩﴾ ﴾

This is the first lie therewith he commits against his Lord everyday, unless he should turn to Allah Almighty with the depth of his heart. But if he means only the apparent meaning of the word face, then, he turns his face only towards the Ka'bah, away from the other directions. By no means could the Ka'bah be the direction of Him Who has created both the heavens and the earth, in order to say that the one who turns his face towards it has indeed turned his face towards That Creator "High He be above any limitation of directions or climes".

On the other hand, if he means by it his heart, as it should be which acts as the instrument of worship, how could his words be true since his heart is bent upon his worldly desires and needs, and engaged in devising tricks therewith to collect wealth and authority and to guarantee worldly means in abundance, towards which he is directing the attention of all his being? When then did he turn his face to the Creator of the heavens and the earth? The following statement sums up the whole matter of monotheism: the monotheist is he who sees nothing but Allah the One and Only, and turns his face only to Him. This complies with the statement of Allah when He says: “Say: "Allah (sent it down)": then leave them to plunge in vain discourse and trifling." (Al-An'am 91)

﴿ ثُمَّ ذَرْهُمْ فِى خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾ ﴾

What is intended here is not verbal profession, since the tongue is like an interpreter who tells the truth at one time and lies at another. What Allah

Almighty regards is (not the interpreter (i.e. the tongue)) but that for which the tongue is the interpreter, i.e. the heart which is the source of religion and the place wherefrom it springs.

The fourth term stands for Dhikr and Tadhkir (celebration of Allah and giving admonition). In this respect, Allah Almighty says: " But give admonition (by teaching your Message): for admonition benefits the Believers." (Adh-Dhariyat 55)

﴿ وَذَكِّرْ فَإِنَّ ٱلذِّكْرَىٰ تَنفَعُ ٱلْمُؤْمِنِينَ ﴿٥٥﴾ ﴾

There are a lot of traditions in which the assemblies of celebration are praised. (It is narrated by Tirmidhi on the authority of Anas that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "When you come upon the gardens of Paradise, you should stop and enjoy yourselves." They asked: "What are the Gardens of Paradise?" he said: "They are the assemblies of celebration (of Allah's Praises)."

(It is narrated on the authority of Abu Hurairah that) the Messenger of Allah "Peace be upon him" said: "Verily, Allah Almighty has roving angels, other than those who undertake the guardianship of men, who roam the earth looking for assemblies of celebration (of Allah's Praises). On seeing an assembly of celebration, they beckon to one another saying: 'Come unto your desired objective!' Then the rover angels gather around these assemblies and hear: 'Behold! Celebrate (the Praises of) Allah, and take admonition!'"

This has been changed to such practice as you see now the most part of preachers keep on in the form of story telling, recital of poems, euphoric utterances and heresies.

As for story telling, it is an innovation (of something which has no reference in the Islamic tradition) and it was forbidden by the pious ancestors to sit in a gathering of a storyteller, on the claim that this was not customary during the lifetime of the Messenger of Allah "Peace be upon him" (according to the narration of Ibn Majah), nor was it during the lifetime of Abu Bakr, nor Umar until the affliction broke up, and the storytellers appeared in its accompaniment. It is narrated that once Ibn Umar came out of the mosque and said: "Nothing has led me to come out of the mosque other than the storyteller, and but for him, I would have not come out."

It is narrated that Damrah said to Sufyan Ath-Thawri: "Should we face the storyteller?" he said: "Turn your backs to those of innovations (which have no reference in Allah's Book or the Prophetic sunnah)." Ibn Awn said: I visited Ibn Sirin who asked me: "What is the fresh news today?" he said: "The governor forbade the storyteller to tell stories." On that Ibn Sirin said: "He has been guided by Allah to the right way."

Once, Al-A'mash entered the mosque of Basrah, and found a storyteller sitting and he was involved in telling his narrations, saying: It is related to us by Al-A'mash…", thereupon he sat in the middle of the ring-shaped gathering and went on depilating the hair of his armpit. The storyteller said to him: "O grand sheikh!

Are you not ashamed of doing that?" he said: "Why? I'm doing something which belongs to the sunnah, whereas you are telling a lie. I'm Al-A'mash, and I've never related to you anything."

According to Ahmad, those who tell lies most are the storyteller and the beggar." It is further narrated that Ali "Allah be pleased with him" drove out a storyteller from the mosque of Basrah, and when he heard the speech of Al-Hassan Al-Basri, he dismissed him not, since he was talking about the knowledge of the way to the hereafter, reminding the people of death, drawing the attentions to the defects of souls, the shortcomings of deeds, the whispered thoughts therewith Satan tempts man, and the ways of taking care of that, giving reminder of Allah's Favours and Blessings, the servant's indulgence in his gratitude, showing the inferiority, defects, impending end, and deceitfulness of this world, and the dangers and the terrors of the hereafter.

This is the kind of giving admonition held praiseworthy by law, and it is narrated that it should be encouraged according to the tradition of Abu Dharr "Allah be pleased with him" according to which (the Prophet) said: "To attend a gathering of celebration and giving admonition is much better than to pray one thousand rak'ahs, and to attend a gathering of knowledge is much better than to visit one thousand ill persons (to enquire about their health), and to attend an assembly of knowledge is much better than to follow one thousand funeral processions." It was said: "O Messenger of Allah! And even much better than to recite the Qur'an?" on that he said: "Should the recitation of Qur'an be of benefit without knowledge?" Ata' said: "A single session of knowledge prevails over seventy gatherings of entertainment."

But, it is sorry to say that those of the deceptive flowery discourse have taken these traditions as good reason for themselves and have adapted the name giving admonition (Tadhkir) to their fables. In this way, they have forgotten the right path of praiseworthy celebration (Dhikr) and rather have been engaged in relating tales which are vulnerable to variations, additions and omissions, and which deviate from and go beyond the stories implied in the Qur'an. Some tales are beneficial to hear while others are harmful in spite of their being true. Whoever would betake himself to this practice would not be able to distinguish truth from lies and what is good from what is harmful. From this point of view, it was forbidden.

For this reason Ahmad Ibn Hanbal "Allah be pleased with him" said: "Much is the need of people for a truthful storyteller!" If the story is one of the stories of the prophets "Peace be upon them", pertaining to the affairs of their religion, and the storyteller is truthful and reliable in his narration, I see no harm in it. But people should safeguard themselves against lies and against those stories which point to trivial faults and compromises which the public fail to understand or realize that they are nothing but rare and slight faults being followed by atonements and rectified by good deeds supposed to cover them up. A layman is apt to take refuge to such reasoning In order to justify his compromises and find for himself an excuse, protesting that such and such has been narrated on the

authority of such and such of masters or prominent men, adding that 'as long as all of us are vulnerable to committing sins, it is no wonder if I disobey Allah (and why not) since a greater person than me has done the same.' This also causes him to be more daring to disobey Allah.

On the contrary, if one should safeguard himself against these two dangers, there would be no harm in it, for it would return to the praiseworthy stories implied in the Qur'an and to the authentic stories of tradition.

There are from amongst the people, those who take the liberty of fabricating stories which exhort men to do what leads them to be more obedient (to Allah Almighty), with the claim that they intend thereby nothing but to call men to the truth. But even, this is one of Satan's temptations, and it is telling the truth that therewith fabrication could be avoided. Moreover, there is in what Allah and His Apostle said enough to dispense with fabrication in preaching. How (should it not be so) since the Prophet "Allah's blessing and peace be upon him" disliked the pretentiousness or rhymed prose which he regarded as pedantic. It is narrated that Sa'd Ibn Abu Waqqas said to Umar, his son, who came to seek something from him, on hearing him uttering rhymed speech: "It is that (rhymed speech) that causes me to hate you. I will never fulfill your need until you give up that."

It is narrated by that the Messenger of Allah "Peace be upon him" said to Abdullah Ibn Rawahah about a three-statement rhyme he composed: "I beware you of composing rhymed speech O Ibn Rawahah!" it seems as if what is beyond two rhymed statements should belong to the banned and pedantic rhyme. For this reason, (according to the narration of Muslim on the authority of Al-Mughirah) when the man said about the blood-money of the fetus: "Should we give the blood-money for him who has got no drink nor food, nor has cried nor wept (once he was born so that it would be known that he was alive before he died): of a surety, this is like a nonentity" the Messenger of Allah "Peace be upon him" said: "(Do you say) rhymed speech like the rhymed speech of the desert Arabs?"

As to poetry, it is blameworthy to use it so much in preachings, depending upon Allah's saying: " And the Poets, it is those straying in Evil, who follow them; See you not that they wander distractedly in every valley? And that they say what they practise not? "(The Poets 224:226)

﴿ وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلْغَاوُۥنَ ﴿٢٢٤﴾ أَلَمْ تَرَ أَنَّهُمْ فِى كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾ ﴾

He Almighty further says: " We have not instructed the (Prophet) in Poetry, nor is it meet for him: this is no less than a Message and a Qur'an making things clear" (Ya Sin 69)

﴿ وَمَا عَلَّمْنَٰهُ ٱلشِّعْرَ وَمَا يَنۢبَغِى لَهُۥٓ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ ﴿٦٩﴾ ﴾

The kind of poetry that is most customary to preachers is that which belongs to the description of affection, the pretty of the object of adoration (more often the woman), the spirit of connection, and the severe pain of departure, in gatherings, whose members are mostly of the crude among the common folk

whose insides are saturated with lust and their hearts never refrain from turning to fair faces. This kind of poetry inspires nothing in their hearts but that which their hearts already conceal, and enkindles therein the flames of lust. Henceforth they begin to shriek and make a show of their love. Most of this, if not all, results from a certain kind of corruption. For this reason, nothing of poetry should be used except that which implies moral instruction, by way of quotation or giving examples. It is narrated (by Al-Bukhari on the authority of Ubai Ibn Ka'b) that the Messenger of Allah said: "From amongst the (verses of) poetry, there are ones that imply wisdom."

But, if the assembly contains only such of the elite as are known to have their hearts absorbed in the love of Allah Almighty, no harm will be caused to those by such of poetry as whose outward indicates to the description of the creatures, since the listener perceives all that which he hears in accordance with what prevails in his heart, as it will be explained in more detail later in the book of audition.

For this reason, Al-Junaid "might Allah bestow mercy upon him" used to address with his speech an assembly of only some over ten person and if they were more, he would not speak; and by no way did the members of his assembly reach the number of twenty. Once, a group of people gathered near the door of the house of Ibn Salim and it was said to him: "Deliver your speech, since your companions came (to listen to you)." He said: "No, those are not my companions. They are the companions of the assembly. It is only the elite who constitute my real companions."

We mean by the ecstatic utterances two kinds of speech innovated by some Sufists:

One comprises the long and broad claims of adoration and love with Allah Almighty, and the connection which renders outward deeds insignificant until some have affirmed oneness with Allah, the removal of the veil, vision of Him with the eye, and direct communication through speech. They say that they were told such and such and that they said such and such, in imitation of Al-Hussain Ibn Mansur Al-Hallaj who was crucified for uttering words of this type, and quote as an example his saying: “I AM THE TRUTH.” It is also narrated that Abu Yazid Al-Bastami said: “Glory be to me! Glory be to me!” This is, in fact, a type of speech which is extremely harmful to the common folk, so much that many farmers have gave up their farms and proclaimed the same claims. Furthermore, this speech is attractive to human nature for it relieves it from work and gives superiority to it through the attainment of those stations and the experience of those states. henceforth, the ignorant do not fail to claim these things for themselves nor to swallow up such confused and flowery words.

No matter rejected their claims might be, they do not hesitate to say that such rejection has been the outcome of knowledge and disputation, the knowledge is a veil and the disputation is the deed of the soul, while their words are not understood except from within through disclosure of the light of the Truth. These and similar words have spread like fire in the land and their harm to the common folk has become grievous. To destroy the person who comes out with

such words is, according to the religion of Allah, better than to spare ten lives.

As to Abu Yazid Al-Bastami, such words as have been ascribed to him cannot be true. Even if he were heard saying them, most probably he must have been repeating to himself words about Allah; and it is the same as if he was heard quoting the words of Allah: "Verily, I am Allah: there is no god but Me: therefore worship Me." These words should not have been taken within any context different from that of quotation.

The other type of ecstatic utterances is of ambiguous words, with pleasing aspects and awesome phrases, even though they are pointless. They may be of two kinds: The first and the more common comprises words which are not understandable to their speaker who utters them because of the perplexity in his own mind and the confusion in his imagination resulting from his ignorance of the exact meaning of words which he hears. The other implies words which may be understandable to their speaker even though he is unable to convey them to others through exact language which can express his thoughts in view of his inexperience in science and his lack of instruction in rhetoric,. Such words are of no use other than to confuse the heart, amaze the mind, and perplex the understanding. They are also apt to convey a meaning other than that for which they are intended so that anyone may find in them a meaning which is different in accordance with his own nature and desire.

In this context, it is narrated (by Abu Na'im on the authority of Ibn Abbas) that the Messenger of Allah "Peace be upon him" said: "No one of you talks to a people with words they understand not but that those would be a cause of putting them to trial." It is further narrated (by Al-Bukhari ending the chain of transmission up to Ali, and Ad-Dailami tracing it up to) the Messenger of Allah "Peace be upon him" that he said: "Communicate the people with what they recognize, and leave what they reject: do you like that they would give lie to Allah and His Messenger?"

This applies to such of words as are understandable to their author, even though incomprehensible to the minds of the listeners: what then about such of words as are not understandable to the speaker himself, putting in mind that it is forbidden to talk with words which are understandable to the author, and are not so to the listener? In this respect, it is narrated that Jesus "Peace be upon him" said: "Place not the wisdom with men who are not fitting for it, lest you would commit injustice against it, nor withhold it from those who are fitting for it, lest you would wrong them. Be like the skillful physician who applies his medicine just to the location of the disease." In other words: "He, who places wisdom with those who are not fitting for it has indeed proved ignorant, and he, who withholds it from those who are fitting for it has indeed committed injustice. Of a surety, wisdom has a right, and it has men who are fitting for it: so, give each his own right."

As for heresies, it implies something unique to it, besides what has been mentioned under the ecstatic utterances. It is to shift the words of law from their concrete aspects to esoteric things, which are of no benefit to the minds, such as

the Batinite method of interpretation which is unlawful and of great harm; because when words are made to connote other than their concrete meanings, with no authority of the Prophetic traditions nor necessity required by reason, there will be no faith in words nor benefit in the statements of Allah and His Apostle. Almost there can be no trust in what is understood therefrom since its esoteric meaning cannot be subject to certain definition; rather it is vulnerable to different opinions, and it is open to many interpretations. This too belongs to those widespread innovations whose harm is very grievous. The innovators of those heresies have sought nothing but the extraordinary because the human nature is inclined to take pleasure from what is unusual.

In this way, those of Batinah doctrine were able to destroy all the principles of law, when they interpreted it and perverted its exoteric meaning to comply with their concept, as we related about them in our book Mustazhar which is composed in reply to the tenets of Batinah. An example of the way of interpretation adopted by those of heresies could be found in that given by one of them in comment on Allah's statement: "Go you to Pharaoh, for he has indeed transgressed all bounds." (Ta Ha 24)

﴿ ٱذۡهَبۡ إِلَىٰ فِرۡعَوۡنَ إِنَّهُۥ طَغَىٰ ﴿٢٤﴾ ﴾

He said: "This refers to his heart, i.e. the heart which transgresses all bounds over the man."

The same is given to Allah's statement to Moses: "And put down your rod!" (Al-Qasas 31)

﴿ وَأَنۡ أَلۡقِ عَصَاكَ ﴿٣١﴾ ﴾

I.e. that it refers to all things upon which one could depend or rely, other than Allah Almighty, and which he should put down. A mention might also be made of the statement of the Messenger of Allah "Peace be upon him": "You should have your Suhur (night meal which a fasting person has a short while before dawn), since there is blessing in Suhur." They said that he intended thereby the matter of asking for Allah's Forgiveness at the last portion of the night (just before dawn). There are similar interpretations, therewith they intend to pervert the whole of the Qur'an from its exoteric significance, as well as from its interpretation transmitted from Ibn Abbas and the good learned men endued with knowledge in this field.

To be sure, some of those interpretations are certainly invalid, such as the notion of Pharaoh as the heart; and that's because Pharaoh is a concrete person, and we are sure of his existence, as well as of Moses's call to him, from the narrations that have come down to us, the same as Abu Jahl (Father of Ignorance) and Abu Lahab (Father of Flames), and others who belong to the infidels, and by no means do he belong to devils or angels, or to anything which could not be determined by sense, so that the words should be interpreted differently (far from their real meanings). The same is true of construing Suhur as asking for Allah's Forgiveness at the last portion of the night, for the Messenger

of Allah "Allah's blessing and peace be upon him" used to have his night meal and say to his companions (by way of exhortation): "Have your night meals, or come to have the blessed early meal!" of a surety, the invalidity of these ways (of interpretation) is evident, either through the transmitted tradition, or by sense, the same as those which are beyond sense. All of that is unlawful, and leads the people to go astray and become victims of corruption in their religion.

Furthermore, nothing of that was transmitted from the holy companions, nor from their followers, nor from Al-Hassan Al-Basri, even though he was extremely involved in calling the people (to the religion of Allah) and admonishing them. Thus, no connotation was given to the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "He, who interprets (the Qur'an) just depending upon his own opinion, let him occupy his seat in the fire of Hell" other than this meaning, i.e. that one's purpose is to state a certain matter and in order to confirm his opinion, he quotes some Qur'anic texts, which he gives connotations in conformity with his opinion, even though with no supporting evidence from the tradition or language.

Nevertheless, it should not be understood that the Holy Qur'an should not be open to interpretation with the help of intelligence and reason: there are narrations from the Holy Companions and commentators that they given as much as five, six or even seven interpretations of one Holy Verse, and we know that not all were heard from the Messenger of Allah "Allah's blessing and peace be upon him", for some of them might be contradictory, and far from reconciliation; but they all were construed with the help of good reasoning and deep thinking. For this reason, it is narrated that the Messenger of Allah "Peace be upon him" said to Ibn Abbas (by way of invoking good upon him): "O Allah! Give him the power of understanding of religion and instruct him in the interpretation (of the Qur'an)."

However, such of the innovators of heresies as takes the liberty of giving these interpretations, knowing that they are not literally meant by the words, with the allegation that his intention is to call the people to (the Presence of) the Creator is similar to him, who takes the liberty of fabricating lies and attributing them to the Messenger of Allah "Allah's blessing and peace be upon him", to confirm what seems to be true in itself, even though there has no reference in the law, just as the one who brings about a Prophetic tradition for any case he thinks to be true. This is, by all means, a clear transgression, mischief, whose doer incurs upon himself the threat understood from the statement of the Messenger of Allah "Peace be upon him" (on the authority of Abu Hurairah, Ali and Anas): "He, who attributes lies to me, let him occupy his seat in the fire (of Hell)." Perverting the concepts of those words is of greater and more grievous evil, since it makes them unreliable, and not beneficial in understanding the text of the Holy Qur'an.

Now you have come to know how Satan diverted the people from the praiseworthy sciences to the blameworthy ones, as a result of the confusion caused by the teachers of falsehood with their changing the names of sciences. If you follow those only depending upon the prevalence of the signification of the

name, without turning to that which it signified during the first age (of the companions), you will be then like him, who seeks honour through wisdom, by following the so-called a wise man, for the name of wisdom has come those days to be ascribed to the physician, the poet, and the astrologer, in view of the lack of care for the change of the names of sciences.

The fifth term stands for wisdom. The term wise now has come to be ascribed to the physician, the poet, the astrologer, and even the one who reads fortunes for the peasants who squat on street corners. It is wisdom which Allah Almighty appreciates when He says: "He grants wisdom to whom He pleases; and he to whom wisdom is granted receives indeed a benefit overflowing; but none will grasp the Message but men of understanding." (Al-Baqarah 269)

﴿ يُؤْتِى ٱلْحِكْمَةَ مَن يَشَآءُ ۚ وَمَن يُؤْتَ ٱلْحِكْمَةَ فَقَدْ أُوتِىَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٦٩﴾ ﴾

It is narrated that the Messenger of Allah "Allah's Peace be upon him" said: "A word of wisdom man learns is much better than all of this world and what it contains."

Consider the signification of wisdom in the past, and how it has been altered, and make a comparison thereby with the other terms, and avoid being deceived by the confusions caused by the bad learned men, whose evil against religion is much more grievous than that of devils, for it is by means of them that Satan gradually removes the faith from the hearts of people.

For this reason, when the Messenger of Allah "Peace be upon him" was asked about the worst of people, he gave no answer and rather said: "O Allah! I ask for Your Forgiveness!;"; and when he was asked once again he said: "They are the bad learned men."

You now have come to know the difference between the praiseworthy and the blameworthy science, and the source of confusion pertaining to them; and it is up to you to choose for yourself, and consider either to copy the guidance of the ancestors, or hang down with the rope of conceit, and imitate the modernists. That's for all sciences which the ancestors adopted vanished, and the most part of those in which the modernists were involved has been newly innovated (and have no reference in the Qur'an and the sunnah); and this confirms the truth of the statement of the Messenger of Allah "Peace be upon him" (according to the narration of Muslim on the authority of Abu Hurairah): "Islam has begun as a strange religion, and it will return to become strange as it has begun: blessed be the strangers!" it was said: "Who are those strangers?" he said: "They are those who amend such of (acts of) my sunnah as the people would corrupt, and give life to such (acts of) my sunnah as the people would cause to die" or, according to another narration "They are those who constantly stick to that which you adopt those days." He said in another narration (by Ahmad on the authority of Abdullah Ibn Amr): "The strangers are a very small group of good righteous people, who live among a multitude of (evil) people, Whose haters among the people are greater in number than their lovers."

Those sciences have become strange to the extent that the people have aversion towards him who is engaged in them. For this reason, Ath-Thawri said: "If you see a learned man having more friends, you should know that he makes confusions, for if he says the truth, they will dislike him."

The Commendable Amount Of Praiseworthy Sciences

It should be known that sciences, in this consideration, are of three parts: one which is blameworthy, in whole or part, one which is praiseworthy, in whole or part; and the more one acquires of it the better he will be, and the third is praiseworthy as much as one learns of it what is sufficient, and what is beyond sufficiency is blameworthy, and it is undesirable to go thoroughly into its deep and minute details. It is best exemplified by the states of the human body: both health and beauty are praiseworthy, whether in little or much; both ugliness and bad manners are blameworthy whether in little or much; and there are other things, in which observing moderation is praiseworthy, such as spending money, for indeed, extravagance is not praiseworthy, even though it belongs to spending, and courage, in which recklessness is not praiseworthy even though it belongs to bravery; and the same is true of knowledge.

The blameworthy part of it, whether in little or much, is that which is of no use, in the religion or the world, since its resulting harm prevails its benefit, like the science of magic and talismans, and astrology: there is no benefit in all of that, and to spend one's life, which is the most valuable property he has, in learning it is to waste what is valuable, and to be sure, wasting what is valuable is blameworthy. The harm of some of those sciences are greater than the good thought to do in life. But even, whatever this good might be, in no way could be compared with the resulting harm.

Such of sciences as whose learning is praiseworthy, to the utmost perfection is the knowledge of Allah Almighty, His Attributes and Acts, His ordinance of creation, and His Wisdom of giving superiority to the hereafter over this world. This knowledge is required for itself, as well as to attain the felicity of the hereafter through it. To exert oneself even to the utmost of his effort runs short of what is required because it is like the sea whose depth cannot be sounded and whose shores and edges could be approached only as much as has been made easy for them; and no one has navigated its ends except the prophets, the saints, and those who are well-established in the knowledge of Allah, each according to his rank and power and Allah's preordainment for him. This is the well-guarded knowledge which is recorded in books but whose acquisition may be at first achieved by learning and considering the states of the learned man in the science of the (way to the) hereafter whose characteristics we shall discuss later. This is done at first, and then It increases through self-mortification, discipline, purifying the heart and freeing it from the affairs of this world, and emulating the prophets and the saints so that it may be revealed to every seeker (of knowledge) in accordance with his labour, even though the exertion of effort to one's best in it is indispensable for self-mortification is the sole key to guidance, other than

which there is no key to it.

As for sciences, who are praiseworthy to a certain extent, they are those mentioned in the chapter of the collective duties: each of those sciences has three stages (of learning): the first is the exclusive learning, which is the least amount, the second is the moderate learning, which is the intermediate, and the third is the thorough learning and it is beyond that moderation which goes on during one's entire lifetime. Be then one of two men: either to be occupied by educating yourself, or devoted to educating the others, after finishing from educating yourself, and beware of devoting yourself to reforming the others before reforming yourself. If you choose to be occupied by educating yourself, do not be concerned but with learning such of sciences as is incumbent upon you, in accordance with your required need, pertaining to the outward deeds, such as learning the principles of prayer, purification and fasting.

Nevertheless, the most important of sciences, which almost all the people have neglected is the knowledge of the praiseworthy and blameworthy attributes of the heart, since no human being is free from such blameworthy attributes as miserliness, envy, arrogance, haughtiness, showing off, and the like of them; and all of those are among the destructives, and refraining from them is obligatory. Performing those outward deeds is just like the external application of liniment to the body when it is afflicted with scabies and boils in spite of indulgence in removing the pus by surgery or purge. False scholars recommend outward deeds just as fake physicians prescribe external ointments for potent internal diseases. The learned men of the hereafter recommend nothing but the purification of the inward and the removal of the sources of evil by cutting off their nursery-beds and uprooting them from the heart. It is only because of the easy character of the deeds of the senses and the difficulty of the deeds of the heart that most people have neglected the purification of their hearts and devoted themselves to the outward deeds, just as the one who takes refuge to the external application of ointments when he finds it unpleasant to drink a bitter medicine, and go on application of ointment, persistently increases the ingredients, therewith his ailments multiply.

If you are longing for the hereafter, seeking salvation and flight from eternal damnation, pursue the science of inward diseases and their remedies, as we have described it in the Quarter on the Destructives of Life, which will lead you to the praiseworthy stations mentioned in the Quarter on the saviors of Life; and that's because once the heart is cleansed from what is blameworthy, it is filled with that which is praiseworthy just as the soil where all kinds of plants and flowers would grow as soon as the grass is weeded out, and unless it is removed no plants nor flowers would grow.

On the other hand, do not pursue those sciences whose learning is a collective duty particularly when they have already been undertaken by others. He who would spend himself in pursuing what would reform others (before he reforms himself) is a weak-minded: how foolish is the man underneath whose clothes snakes and scorpions have crept and have been about to kill him, even though he

is engaged in looking for a whisk therewith to drive flies away from the other people, a task which will neither spare nor save him from what he is going to suffer from the attacks of those snakes and scorpions.

But, if you have finished from purifying yourself and have been able to abstain from outward and inward sin in such a way that purity of the heart and abstinence from sin have become to you a religion and a habitual practice, and how far it is,, then you may pursue those sciences whose learning is a collective duty. You should observe gradual progress therein: begin with the Book of Allah, then the sunnah of His Apostle, then the science of interpretation and the other sciences of the Qur'an such as that of the abrogating and the abrogated, the related and the unrelated, and the difference between what is basic or fundamental (of established meaning)and what is of ambiguous meaning.

The same should be applicable to the study of the sunnah after which you may proceed to the study of applied jurisprudence which is the elaboration of the positive law within jurisprudence. You may proceed to the sources of jurisprudence and to the other sciences as much as is within the limits of the span of life and time allowance. Do not spend the whole of your life in one of these sciences seeking the thoroughness of embracing, because the branches of knowledge are various and numerous and life is short. Furthermore these sciences are only introductory means sought not for themselves but for the sake of something else; and in everything which is sought as a means for attaining another, the end should not be forgotten nor should the sight be restricted from it.

Limit yourself, in the study of vernacular speech, to that which would enable you to understand and speak the Arab tongue, and in the study of the strange words, to those occurrences of the Qur'an and Hadith, and avoid going into them deeply. As to syntax, confine your effort to what is related to the Qur'an and the sunnah, since every science has three stages of learning: the exclusive learning, the moderate learning, and the thorough learning.

We are going to describe those three stages of learning, in the Hadith, interpretation, jurisprudence and theology, just as exemplary standard of measuring the others. The exclusive learning of interpretation is twice the size of the Qur'anic text as the Wajiz (the Brief) composed by Ali Al-Wahidi An-Naisaburi; and the moderate learning is three times the size of the Qur'anic text, as the Wasit (the Intermediate) which he composed therein; and what is beyond that belongs to the dispensable thorough learning, which might go on during one's entire lifetime.

As to the exclusive learning of Hadith, it is sufficient to have mastery of what the two Sahihs contain, through a version that is well-revised and edited by a man who is well-versed in the science of the texts of Hadith. It is not necessary for you to retain the names of the men (of the chains of transmission), since you have been sufficed this burden by those who preceded you, and you might depend upon their books in this respect.

Furthermore, you are not required to memorize the texts of both Sahihs, but it is sufficient for you to retain out of them what enables you to get what you are in need of when it is raised. The intermediate learning thereof is to add to them what is beyond them in the authentic Musnads. The thorough learning comprises all that is beyond that, to imply all the transmitted traditions, including the weak and the strong, the authentic and the defective, and the knowledge of the various ways of transmission, and the names, states and attributes of their different men.

As for jurisprudence, the exclusive learning is to grasp the contents of Al-Mukhtasar (the Concise) composed by Al-Muzani "Might Allah bestow mercy upon him", which we have rearranged in the book of Khulasat Al-Mukhtasar (the Elite of the Concise); and the moderate learning is as long as three times, and this amount is equal to the material implied in the book of Al-Wasit Min Al-Madhhab (the Intermediate in Jurisprudence); and the thorough learning is equal in amount to the material implied in Al-Basit (the Simple), and the likewise lengthy compositions.

As far as theology is concerned, it is solely intended to protect the tenets transmitted by the men of sunnah, from amongst the good righteous ancestors, and no more; and what is beyond that is an attempt to discover the realities of things improperly. The real objective of learning the sunnah is to grasp only the exclusive degree of acquisition, through a limited creed, which is similar to the material we've brought in the book of the Principles of Beliefs implied in this book (of Revival); and the moderate learning is as much as one hundred papers, which is similar to what is implied in the book of Al-Iqtisad Fi Al-I'tiqad (the Moderate in Belief), and it is needed for in order that one should be able to argue against an innovator of heresy, in opposition to his heretical doctrine, and undermine it and remove it from the heart of the ordinary man, even though it is of no use unless it is done with the public folk before they get extremely zealous, and that's because the speech could hardly be of good use with such innovator (of heresies), especially when he has learnt even to a limited degree the art of argumentation; and if you even are able to silence him in argument, he will not abandon his doctrine, and will rather protest with his failure, affirming that somebody else might meet your argument, of which he is incapable, since you put him to confusion by the power of your argumentation. But if an ordinary man is diverted from the truth with an argument, he might be brought back to it once again with opposing argument, especially when his fanaticism in those errors is still not far gone. But if their fanaticism grows deep-rooted, there will be loss of hope for bringing them back to the truth, since fanaticism is a primal cause of affirming the beliefs in the minds of men; and this is one of the defects of the evil men of knowledge, who exceed the due bounds in their fanaticism for what they think to be the truth, and look, with the eye of scorn, down upon the nonconformists. This drives the nonconformists to have ill feeling towards them, encourages them to seek the support of falsehood, and makes them more determined to adhere to their position. But if these fanatics would

approach their opponents privately in a spirit of kindness, sympathy, and advice rather than attack them publicly in the spirit of bigotry and acrimony, they might succeed in their effort. But as long as prestige requires a following and nothing attracts a following better than bigotry, cursing and slandering opponents, they have adopted fanaticism as their rule of conduct and their method of approach, and call it a defence of religion and a protection for the Muslims, even though it leads to nothing but the destruction of all people and the well-establishment of innovated heresies in their minds.

As for these controversies that have broken up in these recent times and on which great works of compositions and argumentations have been written, the like of which have neither been seen nor heard by the Fathers, you should beware of approaching them, and avoid them as you avoid deadly poison for they are like a strong disease. It was these controversies which have driven all jurisprudents to seek after rivalry and boasting which will be discussed later with more detail of their dangers and evils. But it might be said: "No doubt, the people are enemies of that of which they are ignorant." Nevertheless, do not believe in that, for indeed, You have found the one who is well-acquainted: accept this advice from one who has wasted his life in those (controversies) and went beyond the ancestors in composition, investigation, argumentation, and exposition until Allah inspired him with His righteousness and disclosed to him the flaws therein. Henceforth, he abandoned controversies and devoted his attention to himself. Do not be deceived by these who say that giving religious verdicts is the pillar of law, even though they have no knowledge of its principles except through the art of argumentation, while the principles of religion are contained in the books of religion and any additions are nothing but wranglings which neither the ancestors nor the Companions, who had greater versatility than any others in the principles of religious verdicts, had known. These wranglings are not only of no use for the science of religion, but also they cause harm and corruption to one's taste and judgement in jurisprudence.

What is proved true by the judgement of him who is endued with the authority of giving religious verdicts, in case his judgement and taste in jurisprudence are right, could hardly comply with the conditions of argumentation. That is because he who is absorbed, by nature, in syllogisms of controversy becomes subject to the requirements of argumentation, rather than to the good taste of jurisprudence. None is engaged in it barring him, who seeks only after prestige and majesty, pretending that he seeks after the science of religion, even though his life might be consumed, without exerting the slightest effort to acquire the science of religion. So, you should feel secure of the devils of jinns, for indeed, the devils of men have relieved those of jinns of trouble of tempting and misleading the people. In brief, it is satisfactory to those of good and sound minds that you should regard yourself as if you are alone in the universe, in the Presence of Allah Almighty, expecting for death, demonstration (after resurrection), reckoning, the Garden and the fire (of Hell), hoping only for what concerns you from that which is before you, and wipe off yourself anything

else (which concerns you not): and peace be upon you.

It is narrated that one of the sheikhs saw in his dream a learned man, whom he asked: "What about those sciences, in which you used to be involved in argumentation and debate?" he stretched his hand and blew in it and said: "All of them have vanished like the dust scattered about in the air, and I have not get benefit but from two rak'ahs I've performed (with sincere intention) in the middle of the night." According to a certain narration (by At-Tirmidhi on the authority of Abu Umamah), "No people have been misled and given to error after their guidance but that they were perched in disputation." Then he recited: " This they set forth to you, only by way of disputation: yea, they are a contentious people." (Az-Zukhruf 58)

﴿ وَلَمَّا ضُرِبَ ٱبْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴾

According to another narration, in comment on Allah's statement: "But those in whose hearts is perversity follow the part thereof that is allegorical" (Al Imran 7)

﴿ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ ﴾

"Those are the men of disputation, whom Allah Almighty means by His statement: "So, beware of them!" it is said by one from amongst the good ancestors: "Towards the end of this time, there will appear the one in whose face the gate of deeds will be closed, and to whom the gate of disputation will be opened." According to another tradition, "You are now in a time, in which you've been inspired to do deeds, and a people will come (after you), who will be inspired (to be involved in) disputation instead." According to the famous narration (on the authority of A'ishah): "The one who is the most hateful among the people in the Sight of Allah Almighty is the contentious quarrelsome." It is further narrated that "No people have been given to logic and argumentation but that their deeds will be suffered to be lost." And Allah Almighty knows best.

CHAPTER FOUR:
ON THE CAUSE OF PEOPLE'S INTEREST IN POLEMICS; THE DEFECTS OF ARGUMENTATION AND DISPUTATION; AND THE CONDITIONS OF RENDERING THEM PERMISSIBLE

It should be known that after the death of the Messenger of Allah "Peace be upon him", the office of caliphate was taken by the well-directed, rightly-guided successors, who were good imams endued with knowledge of Allah Almighty, and versatility in His Judgements and Commandments. Furthermore, they were capable of giving religious verdicts in their judgements, and they hardly sought the help of jurisprudents except in rare cases, in connection with which consultation was necessary. So, the learned men were entirely devoted to the knowledge of the (way to the) hereafter, and gave up the matter of religious verdicts, and anything relating to the people's judgements in this world, and rather wholeheartedly and faithfully turned to Allah Almighty, as transmitted from their biographies.

When the office of caliphate was moved to a people, who were not fitting for it, nor had they mastery over the science of religious verdicts and judgements, they were forced by necessity to seek the help and company of jurisprudents in all their states, in order to ask them for religious verdicts and commandments in the course of their ruling. But, from amongst the learned men of the followers, there remained some, whose conduct was a continuation of the first generation, a commitment to the pure religion, and a persistence on the way of the good early men of knowledge: whenever they were sought after, they would flee, and turn away, which led the caliphates to be importunately persistent on asking them to be in charge of the offices of judge and government.

The people of that age saw how such learned men were honourable, and how the rulers and chiefs turned to them, even though they betook themselves away from them. Henceforth, they stretched their necks up and looked forward to seeking after knowledge, in attempt to become honoured and given prestige by the rulers. They were involved in the science of religious verdicts, and offered their services to the rulers, and established relations with them, and asked for offices and gifts from them, with the result that some failed, and others succeeded; and even the successful one among them was not far from the humility of begging and the servility of indebtedness.

In this way, the jurisprudents came to be job seekers after they had been sought for (by the rulers), and they were put to humiliation by their turning to the rulers and governors after they had been honoured by their refraining from them. But an exception was made for those, whom Allah Almighty gave guidance and success, from amongst the learned men of every time, endued with the knowledge of the religion of Allah Almighty.

Therefore, it was the science of religious verdicts to which the people turned most, because the need for it was felt by the different offices and governments. Then, there appeared many chiefs and governors who were inclined to listen to the articles of people pertaining to the principles of beliefs, and their related proofs and evidences. In this way, their desire for argumentation and disputation in theology became well-known, which led the people to be involved in composing so much in theology, in which they set forth the ways of syllogisms of controversy, and pointed out the different methods of contradictions, pretending that their real purpose was to defend Allah's religion, and protect the sunnah (of His Prophet), and curb the innovators (of heresies), just as the jurisprudents who preceded them claimed that they devoted themselves to the legal profession and took upon themselves the affairs of the Muslims just out of pity for Allah's creatures and for the sake of giving them counsel and advice.

Some time later, there appeared many celebrities and rulers, who regarded improper to discourse in theology, and open the gate of argumentation therein, in view of the resulting clear fanaticisms and widespread enmities, which led to bloodshed and destruction of countries. They rather were inclined to the matter of argumentation in jurisprudence, in order to distinguish the more significant

points of the doctrines of both Ash-Shafi'i and Abu Hanifah in particular. In this way, the people left theology and its related science, and pursued the questions of disagreement between both Shafi'i and Abu Hanifah in particular, paying little attention to the points of disagreement between Malik, Sufyan Ath-Thawri and Ahmad Ibn Hanbal, and the others, pretending that their purpose was to figure out and make clear the niceties of law, determine the principles of religion, and set the basis for the foundations of religious verdicts and decisions. They made so many compositions, in which they made clear so much abstruse points, and set forth the different kinds of syllogisms of controversy, and numbered the various works pertaining to that. Nowadays, they continue their doing, and we do not know what Allah Almighty will cause to happen in the future. This is the sole reason which led the people to pursue the controversies and argumentations. And if the lords of this world are inclined to favour another imam, or to a certain science, surely, they would follow it, and they will not cease to pretend that their occupation was the science of religion, with a sole intention to come much closer to (the Presence of Allah the) Cherisher and Sustainer of the worlds.

The Exposition Of THE Confusion In Comparing Of THESE Argumentations With THE CONSULTATIONS OF THE Holy COMPANIONS AND THE Advices OF THE Forefathers.

It should be known that those might drag the people to have trust in the idea that "our real purpose from those argumentations is to seek after the truth, in order that it should become clear, since truth in itself is desired, and any co-operation in the examination of truth and the exchange of views therein is both helpful and influential." This use of consultation (almost in all matters) was customary to the holy companions "Allah be pleased with them", like their consultation in the (inheritance of) the grandfather, the brothers, their consultation in the legal punishment of the drunk, the obligation of an indemnity due upon the ruler in case he committed a mistake, as it is shown from the narration according to which a woman committed abortion for her fear of Umar "Allah be pleased with him", in addition to several cases of obligatory shares of inheritance, and what is narrated by Shafi'i, Ahmad, Muhammad Ibn Al-Hassan, Malik and Abu Yusuf, and the like of them from amongst the learned men of knowledge "Allah's Mercy be upon all of them".

However, this suspicious comparison (between argumentation and consultation) might be clear from what I'm going to mention, i.e. that the co-operation to seek after the truth is out of religion, but it has eight distinctive conditions and signs:

The first: since it is one of the collective duties, the one who does not fulfill all obligatory duties (whose learning is binding upon every Muslim) should not be engaged in it; and he, who is engaged in any of the collective duties, claiming that he is searching for the truth, although fulfilling an obligatory duty is still due upon him is a liar. The example of that is the one who leaves the obligatory prayer, and turns to the trade of weaving and tailoring, pretending that his

purpose is to cover the private parts of him who prays while naked, and has no garment. However, this might happen, and it is possible, just as the occurrence of the rare cases which are the subject of the research of controversies is possible, as pretended by a jurisprudent. Those who are engaged in jurisprudence neglect so many affairs, which unanimously belong to the obligatory duties (whose doing is binding upon every Muslim), Similarly, anyone who has been expected to return a deposit to its owner at once, but, instead of doing so, takes refuge to prayer which is the worthiest of all obligations in the Sight of Allah, disobeys Him because it is not enough to be obedient and one's deed constitutes an act of service unless he observes therein the relevance of time, condition and sequence.

The second: one should not be engaged in argumentation unless he finds no other collective duty waiting for him, of more significance, for he who finds any collective duty awaiting him more significant than argumentation, and even though he is engaged in such (argumentation), disobeys Allah. His example is like the example of him, who sees a group of thirsty people whom the people neglect, who are on the verge of death because of severe thirst, and although he is able to restore them to life by giving them water, he is engaged in learning the profession of cupping, pretending that it is one of the collective duties, and if the country is lacking in it, its inhabitants would be ruined; and even if he is told that there is a group of cuppers in the countries, and they are sufficient in such a way that there is no need for his service, he will argue that this will not exclude it from being one of the collective duties. The case of him who does so, and neglects the event which afflicts this group of thirsty Muslims is like the case of him who is engaged in argumentation, although there are other collective duties, of more significance, which none takes up in the country. As for the science of religious verdicts, it has been undertaken by many, and there is no country, in which there are no collective duties, which have been subject to the negligence of the jurisprudents. The most important of those is medicine: we could hardly find a Muslim physician whose witness pertaining to law might be reliable, and none of the jurisprudents desire for taking it up. The same is true of enjoining what is right and forbidding what is evil: although it is one of the collective duties, one who practices argumentation might see in his gathering of debate silk in the form of garments and carpets, but even, he keeps silent, and rather is involved in debate over a case whose occurrence is rare, and even if it occurs, it will be undertaken by a group of jurisprudents. Nevertheless, he pretends, by doing so, that his real intention is just to come much closer to Allah Almighty by performing one of the collective duties. in this context, it is narrated (by Ibn Majah) on the authority of Anas that it was said: "O Messenger of Allah! When should the matter of enjoining what is right and forbidding what is evil be abandoned?" he "Peace be upon him" said: "When adulation will become widespread among your good men, the lewdness among your evil men, the dominion will move to the youngsters among you, and the jurisprudence to the lowly among you."

The third: when one who practices argumentation does his best depending upon his knowledge to be on the right gives legal opinions and religious

verdicts depending only upon his own knowledge, and not upon the doctrines of such grand pioneering imams as Shafi'i, Abu Hanifah, and the like of them; and when the truth appears to him in accordance with the doctrine of, say, Abu Hanifah, he leaves his own opinion, and what agrees with it from the doctrine of Shafi'i and rather gives his religious verdicts depending upon such of truth as has appeared to him from the doctrine of Abu Hanifah, the same as the holy companions "Allah be pleased with them" and the grand imams used to do.

But as for him who is lacking in the sufficient knowledge and the capacity of giving independent religious verdicts as is the case with all contemporaries, but transmits his opinions on the authority of his imam, it is not fitting for him to reject his doctrine even though he should discover its weakness. Of what benefit to him is debate when his doctrine is well-known and his opinions are apt to comply with it? And whenever a doubtful point confronts him he would be compelled to say that the founder of his doctrine might have an answer as he himself has no capacity to interpret independently the foundations of law. But perhaps, if his discussions are on points which are open to two different opinions, It would be more fitting for him for then he might give his verdict in favour of the one and against the other and become thereby more inclined to one and opposed to the other. Therefore, argumentations are not confined to this kind of cases which are open to two different views or opinions. Most frequently, there is greater inclination to pursue the cases in which the points of controversy have been fully discussed and decided.

The fourth: one should not debate but in a matter which occurs, or at least is frequently expected to occur. However, the holy companions "Allah be pleased with them" did not consult each other but in events, which occurred, or would most frequently occur, like the obligations. The debaters are rarely concerned with criticizing the questions, in connection with which the legal opinions and verdicts arise widespread tribulations: on the contrary, they often pursue the far-reaching and impressive questions, which give rise to more widespread debates and argumentations, whatever the nature of the case might be, leaving the case which might occur at most, claiming that it is a reported or even a rare case, not stunning. How amazing it is to pursue the truth in a certain case, which they leave only for it is reported, and it is such nature which makes it true, or leave claiming that since it is stunning, only a little discussion should be given to it. The main point, as far as the truth is concerned, is to reduce debate and reach conclusions concisely and not flatulently.

The fifth: the debate in seclusion is more favourable to him (the debater) than in the gatherings and at the sight and hearing of the celebrities and rulers. Of a surety, seclusion is more conducive to understanding and its atmosphere is more suitable to clear thinking. Public meetings induces hypocrisy and makes one more eager to defend himself whether he is right or wrong. It is a well-known fact that these public meetings and assemblies are not sought after by their devotees for the sake of Allah. One of them may be alone with his companion for a long

period of time but will not even talk to him because there is no audience to applaud his speech. He may at times propose to make a discussion but gets no response for the same reason. But as soon as someone appears or a group assembles, he tries his utmost to provoke a controversy and then take over the discussion.

The sixth: that such (a debater) should seek after the truth in the same way as he is searching for a lost thing, and it is the same to him, whether the truth appears at his hand, or at the hands of anyone who helps him, regarding his companion as a helpful friend and not as an adversary, and gives thanks to him in case he drives him to the mistake, and shows the truth to him. His example is like the one who follows a certain path in search for his lost thing, and his companion draws his attention to the fact that his lost thing is on another way, which he should follow in order to find it: in this case, he should not criticize him so much as he should appreciate his deed, honour him and rejoice with him. As such were the consultations of the holy companions "Allah be pleased with them", to the extent that a woman interrupted Umar about a certain matter and drew his attention to the truth therein while he was delivering his speech in the presence of the public, which led him to say: "A woman has hit the mark, and a man (Umar) has missed." It is narrated that a man asked Ali "Allah be pleased with him" about something, and he said: "It is such and such." The man said: "No, it is not so O Commander of Believers! It is such and such." On that Ali said: "You've hit the mark while I've missed: and above everyone endued with knowledge, there is one who is Omniscient." It is further narrated that Ibn Mas'ud let Abu Musa Al-Ash'ari see his mistake pertaining to a certain religious verdict, thereupon he said: "Ask me no more (to give you religious verdicts) so long as this learned man (Ibn Mas'ud) is living among you." The occasion of that was that Abu Musa, who was duly the governor of Kufah, was asked about a man who was killed while he was fighting in Allah's Cause, thereupon he gave his religious verdict that he would be admitted to the Garden. Ibn Mas'ud stood and said: "Repeat the same question to the governor, because he might have not understood it (in the first time)." He repeated the same question, and Abu Musa gave the same answer. On that Ibn Mas'ud said: "If he was killed while being sincere and true (to his faith), he would enter the Garden." Abu Musa said: "The truth is what he has said." As such the justice and fairness of a truth seeker should be; and if a mention of that is made now to the slightest jurisprudent he would disapprove of it and render it far, and say: "There is no need to say that he has hit the mark, since this is well-known to everyone." Consider the debaters of your time now: how the colour of the face of anyone of them would grow black (out of grief) if the truth becomes clear on the tongue of his opponent, and how he would disregard it, and exert his utmost effort to refute it, and how he would criticize along his lifetime the one who has silenced him, and would not feel shy of comparing himself with the holy companions "Allah be pleased with them" in the co-operation for showing the truth.

The seventh: he (the debater) should not withhold his helper from moving

from an argument to another, and from a problem to another. As such the debates of the good ancestors were. Furthermore, he should remove from his argument all innovated subtitles of dialectics, whether in favour or against him, like his statement: "It is not binding upon me to mention that" or "this contradicts your first portion of speech, and thus it is unacceptable" (and the like of that). However, returning to the truth cancels out falsehood, and thus it should be said; and you know, for certain, that all the gatherings are spent in debating and defending one's opinion, until when one deduces a principle from pretended causes, it is said to him: "What evidence do you have so your conclusion should be accounted for those causes?" he says: "This is what has appeared to me: if something much clearer and more supporting seems to you, make a mention of it, perchance I would consider it." The opponent insists depending upon the claim that "It has several meanings other than what you've mentioned, and since they are well-known to me, it is not binding upon me to mention them." But the one who has brought about this supporting evidence says: "It is imperative to bring about what you claim." But the opponent insists that it is not binding upon him to mention them. As such the assemblies of argumentation are pursued by such questions, while the poor debater does not know that by his statement "I know it well, and it is not biding upon me to mention it" he tells a lie against law, for if he does not know its meaning which he claims only to demonstrate the failure of his adversary, he will be a wicked liar, who disobeys Allah Almighty, and endangers himself to His Anger with this false claim of his; and if he is true to his claim, he will prove wicked, for concealing what he knows of the matters of law, about which his Muslim brother has asked in order to understand it, and examine its validity, for if he is strong enough, he will return to it (in case it is valid), and if he is weak, his weakness will be shown to him, perchance he will come out of the darkness of ignorance to the light of knowledge. To be sure, there is no difference that it is obligatory upon a person to disclose such of matters pertaining to the religious sciences as he knows whenever he is asked about them. Thus, the meaning of his statement "It is not binding upon me to mention that" is that it is not obligatory upon me to do so within the framework of dialectics which we've innovated, according to man's curiosity and desire for deception and battling with speech. That is because it is obligatory by law, and if he refuses to mention it is either a liar or a wicked. Reflect the consultations of the holy companions "Allah be pleased with them" and the negotiations held by the good righteous ancestors: have you heard of anything in them which is similar to this type of dialectics? Have anyone of them been withheld from moving from an argument to another, from making an analogy to relating a tradition, or from citing a narration to quoting a Qur'anic Verse? On the contrary, all of their argumentations were of this type in which they used to mention such of things and matters as occurred in their minds, just in the same way and sequence they occurred, and they used to consider them all.

The eighth: one should debate only with such men as endued with knowledge, from whom benefit is expected. They frequently are eager to avoid

debating with the intellectual giants and those who are well-established in knowledge, for fear that the truth might appear at their tongues, and they rather desire for debating with those who are inferior to them in knowledge, hoping for confounding them with falsehood.

Beyond those eight conditions (which render the debate permissible), there are so many others, but those eight mentioned above are sufficient for leading you to distinguish those who debate for the Sake of Allah, and those who otherwise debate. In short, it should be known that whoever does not debate with Satan, even though he is preoccupied by him, since he is his most virulent adversary, who still calls him to go astray, and rather is engaged in debating with another one else over the questions, in which the one who does his best depending upon his knowledge to attain the truth either is right or at least shares the reward with him who is right, is, by all means, Satan's ridicule and the object of admonition to those who are sincere to receive admonition. For this reason, Satan gloats over him because of the darkness of evils in which he has dipped him, which we are going to enumerate: so, we ask Allah Almighty for the good aid and success.

The Exposition Of The Evils Of Debate And The Destructive Qualities Resulting From Them

It should be known with certainty that debates which are designed for the purpose of overcoming and silencing an opponent as well as for displaying one's excellence and honour, bigheadedness in the sight of people, boasting, showing off, or attracting the elite, are the main sources of all traits which are blameworthy in the Sight of Allah and praiseworthy in the sight of Satan, His avowed enemy. Its ascription to the secret sins of pride, conceit, jealousy, envy, self-justification, love of power, and others is like the ascription of drunkenness to the apparent sins of the body, such as fornication, launching false charges, theft and murder. Just as the person who has been given the freedom to choose between intoxication and the other sins, regarded the intoxication as the slightest which he took up only to be led by his intoxication into committing all the other sins, so is he who surrenders to the love of overcoming and silencing opponents in debate, and falls victim of the desire for power and boasting. These things have led him to conceal all wickedness in his bosom and motivated in him all blameworthy traits. Proofs of the blameworthiness of all these traits will be presented in the Quarter on the Destructives although we shall now refer to the major evils stirred up by debate.

From among these, a mention might be made of envy: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The envy consume the good deeds in the same way as fire consumes the wood." The debater could not be free from envy because at times he overcomes his opponent and at other times he himself is overcome, and at times his words are praised and at other times those of his opponent are praised. As long as there remains in the world one famous among men for his versatility and regarded by the people as one of

better knowledge and keener insight than the debater, the debater will inescapably envy him and wish that the favours which he receives might vanish from him, and the hearts of the people might be diverted from him, and rather turned towards him. To be sure, the envy is like the burning fire, and if one is afflicted with it, he will live in the punishment in this world, even though the punishment of the hereafter is much more grievous and more severe. For this reason, it is narrated that Ibn Abbas said: "Take (and learn) knowledge wherever you find it, and accept not the sayings of the jurisprudents against each other, for indeed, they are jealous of one another in the same way as the bulls are in a cattle-fold."

Another one of the blameworthy traits is arrogance and pride over the people. In this context, it is narrated that the Messenger of Allah "Peace be upon him" said: "He, who shows arrogance and haughtiness, Allah Almighty puts him to humility; and he, who shows humility (towards others) Allah Almighty raises him up (in degree and superiority)." It is further narrated that the Messenger of Allah "Peace be upon him" said, relating from Allah Almighty (His statement): "No doubt, Magnificence constitutes My Lower Garment, and Majesty constitutes My Upper Garment; and if one disputes with me over any of both, surely, I will smite him."

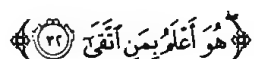
The debater could not be free from showing arrogance and pride over his fellows and rivals, and exalting himself beyond his just and real estimate, to the extent that he and his colleagues fight over their seats in the gatherings and pride themselves on the degree of their elevation or lowliness as well as their closeness to, or farness from the central seat, and the precedence to the way in narrow streets. Often the foolish, deceitful, and cunning among them give good reason for their conduct on the basis that they maintain the honour of knowledge because the believer has been forbidden to put himself to humiliation. They thus consider humility, which Allah and his prophets commended, degradation and regard pride, which is blameworthy in the Sight of Allah, the honour of religion, In alteration of the connotations of these terms for the purpose of putting the people to confusion, like their perverting the connotation of other terms such as wisdom, knowledge and their like.

The feeling of resentment is also one of those blameworthy traits, from which the debater could hardly be free. In this respect, it is narrated that the Messenger of Allah "Peace be upon him" said: "By no means should a faithful believer be resentful." There are such narrations in condemnation of resentment as are not hidden. You could hardly find a debater, who is unable not to entertain the feeling of resentment against anyone who would even nod his head in acceptance of the argument of his adversary, or would not wait for him with politeness to show his good attention when he takes a pause in the middle of his speech. Whenever he sees that, he will be forced to entertain the feeling of rancour; and it is hypocrisy which lies behind his persistence in concealing his rancour, even though in most cases, it inevitably oozes to be apparently visible on him; and how could he be free from that, since it is unimaginable to guarantee unanimous agreement of all of the audience upon his speech, and approval of all his

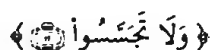
conclusions and deductions? Moreover, if his adversary shows even the lest inconsideration of his speech, the feeling of resentment will be planted in his heart along his life, which he will never uproot from himself until the end of his life.

Backbiting also belongs to those blameworthy traits, which Allah Almighty likens to eating the flesh of the dead. However, the debater keeps eating the flesh of the dead, as shown from his indirect reporting of the speech of his adversary, in an attempt to traduce him. As far as he is eager to be truthful in relating his speech, he is mainly concerned with the portions of his speech which show only the points of weakness of his arguments, and the inferiority of his excellence; and this is backbiting, while lying is sheer calumny. Furthermore, the debater could not keep his tongue from dishonouring anyone who turns away from him and listens to his opponent. He would even ascribe to him ignorance, foolishness, lack of understanding, and stupidity.

Self-justification belongs to the blameworthy traits. Allah Almighty says: " Therefore justify not yourselves: He knows best who it is that guards against evil." (An-Najm 32)

﴿هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰٓ ﴿٣٢﴾﴾

It was said to a wise man: "Which kind of telling the truth is hateful?" he said: "One's praising himself (even though it is justified)." A debater, in most cases, could hardly be far from praising himself with his power, the ability to overcome his opponents, and superiority to his fellows. He also could hardly be free from repeating In the course of a debate he: “I am not of those from whom all such things could be hidden”, and “I am well-versed in science, of independent knowledge of the foundations of law, and retaining tradition”, and the like of that, with which he would sing his own praise, sometimes out of sheer arrogance and at other times out of the need to make convincing his words. It is well-known that arrogance and self-praise are condemned by law and reason.

A mention might be made also of spying and prying into the privates of the people. In this respect, Allah Almighty says: "And spy not on each other!" (Al-Hujurat 12)

﴿وَلَا تَجَسَّسُوا ﴿١٢﴾﴾

A debater could hardly be free from seeking after and prying into the faults and shortcomings of his fellows and opponents, to the extent that whenever he is informed of the arrival of another debater in the town, he delegates somebody to know his innermost states, and disclose, by way of questions, his vices, which he takes as ammunition to use in scandalizing and putting him to shame when there is need for that. He goes as far as to discover the states of his youth and the defects of his body, perchance he would find an error or imperfection in his body such as baldness and the like of it. Should he fear the least defeat at the hands of his opponent, he would, in the course of the debate, allude to these imperfections, particularly if his opponent would remain firm and steadfast, and

would not refrain from being blunt if he were given to insolence and scorn. Both of these practices are regarded as clever ways of repelling the attacks of an opponent, as it is narrated about some of the well-known and celebrated debaters.

A further trait of those blameworthy is to rejoice at the grief of people, and become disheartened at their pleasure; and to be sure, when one loves not for his brother what he loves for himself, he becomes far removed from the good manners of the faithful believers. Everyone who seeks after showing his superiority over the others feels depressed at what pleases and cheers up his fellows and rivals, who rise up to him in excellence and superiority. The hatred which exists between them is like that which exists between fellow-wives. Just as the one wife would tremble and turn pale once she sees her fellow-wife, so would a debater once he sees another: the colour of his (face) would change and his mind would be troubled as if he had seen a strong devil or a hungry wild animal. Where are the companionship and friendliness which used to exist between the learned men of religion whenever they met, and where are the brotherhood, the co-operation, and the mutual sharing for which they were well-known at both times of prosperity and adversity ? it was this (extent of companionship and friendliness) which led Ash-Shafi'i to say: "Among these of excellence and wisdom, knowledge is like a bond of blood relationship." I cannot understand how some men, among whom knowledge has created a deep-rooted enmity, claim they have followed his steps. Can any spirit of friendliness be expected to prevail among them when they seek after overcoming each other and boasting of that? How unlikely! It is sufficient for bad that such an evil enjoins upon you the traits of the hypocrites and deprives you of those of the faithful believers and pious men!

Hypocrisy also is one of those blameworthy traits, and there is no need of evidence to criticize and condemn it. Nevertheless, they are in need of it in their debates, for when they meet their adversaries, lovers and devotees, they could find no way but to make themselves lovable to them by good speech, and showing longing for them, and high estimation for their positions and lives. However, both the giver and receiver of speech, and all of those who listen to them, know for certain that all of this is out of lie, falsity, hypocrisy, and insolence. They show love to each other only with their tongues, even though mutual hatred lurks in their hearts. We seek refuge with Allah Almighty from them. (It is narrated by Tabarani on the authority of Salman that) the Messenger of Allah said: "If the people learn knowledge, and leave doing deeds, Endear themselves to each other only with their tongues, even though their hearts seethe with mutual hatred, and sever relations with each other, Allah Almighty then will curse them, and make them deaf and blind." This narration is transmitted by Al-Hassan, and in confirmation to its truthfulness, this case was seen and witnessed.

Another blameworthy trait is to disdain from accepting the truth, and detest it, and persist in disputation about it. to be sure, the emergence of the truth on the tongue of a debater's opponent is the most reprehensible to him. Henceforth, he

would do his best to refute it, and strive his utmost to deny it and would exert his greatest effort in deception, trickery and fraud in order to repel his adversary until disputation becomes customary to him by nature. He hears nothing but that he expresses his objection to it immediately. This habit of his would even drive him to dispute the truths of the Qur'an and the words of law and would cause him to cite the one in contradiction of the other. Therefore, wrangling even in opposing falsity is prohibited since the Messenger of Allah "Peace be upon him" exhorted men to abandon it even though they were right in their disputation. In this respect, (It is narrated by both At-Tirmidhi and Ibn Majah on the authority of Anas Ibn Malik that) The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who leaves disputation, seeing that he is on falsehood, a palace in one side of the Garden will be constructed for him; and he, who leaves argumentation (with others) even though he is on the right, the same will be built for him in the highest part of the Garden." Allah Almighty makes the one who tells lies about Allah on equal footing with him who gives lie to the truth as shown form His statement: "And who does more wrong than he who invents a lie against Allah or rejects the Truth when it reaches him? Is there not a home in Hell for those who reject Faith?" (Al-Ankabut 68)

﴿ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ ۚ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ (٦٨) ﴾

He Almighty further says: "And who does more wrong than he who invents a lie against Allah or gives lie to the Truth when it comes to him?" (Az-Zumar 32)

﴿ ۞ فَمَنْ أَظْلَمُ مِمَّن كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ ۚ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ (٣٢) ﴾

Another trait of such kind is showing off and flattering people in an attempt to attract and mislead them. Showing off is that potent disease which leads to committing the greatest of the major sins as will be treated in the Book of showing off. Of a surety, the real intention of a debater is but to show off before the people, and attract their tongues to run with praises over him.

Those are ten traits, which belong to the fundamental secret sins. Others, who lack self-restraint may be involved in controversies which lead to the exchange of blows, kicking, boxing, tearing garments, plucking beards, cursing parents, denouncing teachers, and outright slander. Such people are not enumerated among the respectable men. The prominent and clear-headed celebrities among them are not free from the preceding ten traits, even though they do not go beyond them. One may be free of any of those traits with regard to those to whom he is inferior or those to whom he is superior, or with regard to those who are outside his town or far from his conditions of living. But even, in no way could a debater be free from all these traits with regard to his attitude towards his fellows, who are equal to him in position. Out of each of these ten traits, ten

other vices might be ramified, which we shall neither discuss nor explain with detail at the present time. They include self-importance, anger, hatred, greed, the desire to seek wealth and majesty in order to overcome others, boasting, gaiety, arrogance, exalting the wealthy and those endued with the power of authority, frequenting their places and taking from their unlawful riches, parading with horses, state-coaches, and forbidden garments, despising people by being vain and ostentatious, meddling in the affairs of others, involvement in so much useless talks, the disappearance of awe, fear and mercy from the heart, absent-mindedness to an extent that the praying one does not know what he has prayed, or recited, or whom he has communed with during his prayer, nor does he entertain any feeling of humility in his heart, despite the fact that he had spent his life in the study of those sciences which are helpful in debate but are useless in the hereafter, such as the embellishment of phraseology and the knowledge of singular anecdotes, and the like of that of those things which are countless, in which the debaters vary according to their different ranks and degrees; and even the most religious and the wisest among them, could hardly be free from many of them. Nevertheless, the aspiration of everyone is to conceal them and, through self-mortification, free himself from them.

It should be also known that these vices are characteristic of those involved in giving admonition and warning if their purpose is to be well-known and well-established in prestige, or to obtain wealth and position. They also are characteristic of those who are engaged in the science of religion and legal verdicts if their aspiration is to secure a position in the office of judge or become trustees of endowments or to excel their fellows. In general, these vices are characteristic of him who seeks, through knowledge, anything other than the reward of Allah Almighty in the hereafter. To be sure, the science does not neglect the learned man so much as it leads him to permanent destruction or permanent life. For this reason, the Messenger of Allah "Peace be upon him" said: "The one who will receive the most grievous torment from amongst the people on the Day of Judgement is a learned man, whom Allah Almighty benefits not by his knowledge." It however does not only benefit him, but also it causes harm to him. Would that he has saved from its evil; and how far it is! No doubt, the danger of knowledge is very grievous, and its seeker indeed pursues the well-established dominion and abiding bliss, and it is for this reason that he could hardly be free from being doomed either to dominion or destruction. He is like the seeker after dominion in this world: if he does not succeed to get wealth, he would have no desire for being saved from humiliation of poverty. On the contrary, he would continue to live in the midst of the worst conditions.

But even, if you say that in giving concession to debate there lies an advantage, i.e. to exhort people to seek knowledge since without ambition for power and the rivalry which it provokes, all branches of knowledge would have vanished, you are true only in one respect. That's because had it been for their expectation of playing with the ball, mallet and birds, the boys would have had no desire for going to school. But this does not mean that the reasons for the school's

popularity are praiseworthy. Similarly had it not been for the love of power, knowledge would not have survived: it does not mean that the seeker after power is saved. On the contrary he is one of those whom the Prophet "Peace be upon him" described when he said (according to the narration of An-Nasa'i on the authority of Anas): "Verily Allah Almighty will support this religion through men who have no faith." He "Peace be upon him" further said (according to the narration on the authority of Abu Hurairah): "No doubt, Allah Almighty will support this religion through even a wicked man." Verily, the seeker after power will inevitably die, even though he might be of benefit to another one, particularly if his call is to leave the (vanities and delights of) this world. This is true of him, whose outward state seems to be like that of the early men of knowledge, while inwardly he conceals his ambitions. He is, in this respect, like the candle which burns itself out in order that others may see. The good of others lies in his own destruction. On the other hand if he should urge people to cherish this world he would be like the fire which, besides consuming everything, burns itself out as well.

In brief, the learned men of knowledge are of three types: those who ruin themselves and cause destruction to others, and this applies to those who publicize the seeking after the (vanities and delights of) this world, to which they turn; those who cause happiness to themselves as well as to the other people, and this applies to those who call to Allah Almighty, outwardly and inwardly; and those who ruin themselves, even though they cause happiness to others, and this applies to those, who call others to the hereafter, and outwardly reject the (vanities and delights of) this world, although their inward intention is to attract the people and establish prestige and majesty.

Consider then to which of those types you belong, and whom you regard in your work. Think not that Allah Almighty accepts but such of deeds and works as are done sincerely for His Countenance. In the book of showing off, if not in all the books of the quarter of the destructives, you will be provided with what will remove suspicion from you, Allah Willing.

CHAPTER FIVE: ON THE PROPRETIES OF BOTH LEARNER AND TEACHER

There are several duties characteristic of the learner, which might be divided into ten:

The first duty : to give preference to the purity of the soul over the vicious manners and blameworthy characteristics. Knowledge (of Allah Almighty) is the service of the heart, the prayer of the innermost, and the means which brings one inwardly much closer to the Presence of Allah Almighty. As well as prayer, which is the function of the organs, is not valid unless they should be purified from filth, the service and construction of the heart through knowledge are not valid unless the heart should be purified from all vicious manners and wicked characteristics. In this context, the Messenger of Allah "Peace be upon him" said: "Faith has been based upon purity." This should be done outwardly as well as

inwardly. Allah Almighty says: "Verily, the pagans are unclean." (At-Tawbah 28)

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلۡمُشۡرِكُونَ نَجَسٞ فَلَا يَقۡرَبُواْ ٱلۡمَسۡجِدَ ٱلۡحَرَامَ بَعۡدَ عَامِهِمۡ هَٰذَاۚ وَإِنۡ خِفۡتُمۡ عَيۡلَةٗ فَسَوۡفَ يُغۡنِيكُمُ ٱللَّهُ مِن فَضۡلِهِۦٓ إِن شَآءَۚ إِنَّ ٱللَّهَ عَلِيمٌ حَكِيمٞ ﴾

This is to stir up the hearts and minds to be concerned with purification.

To be sure, impurity is not limited to what is outwardly visible and perceptible by senses, since a pagan might be of clean garment and body, but inwardly unclean and stained with filth. Filth applies to all of what should be avoided and abandoned in general, and the vicious characteristics of the inward in particular, for besides their being wicked at the moment, they will be destructive in the future. In this respect, the Messenger of Allah "Peace be upon him" said (on the authority of Abu Talhah Al-Ansari): "The angels never enter a house in which there is a dog." The heart is like the house to act as an abode for the angels, to which they descend and reside. The evil characteristics such as anger, lust, rancour, envy, arrogance and haughtiness are like barking dogs: how then should the angels enter into it, since it is filled with those dogs, seeing that the light of knowledge could hardly be inspired by Allah into the hearts but through the angels? " It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a Messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise." (Ash-Shura 51)

﴿ ۞ وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحۡيًا أَوۡ مِن وَرَآيِٕ حِجَابٍ أَوۡ يُرۡسِلَ رَسُولٗا فَيُوحِيَ بِإِذۡنِهِۦ مَا يَشَآءُۚ إِنَّهُۥ عَلِيٌّ حَكِيمٞ ﴾

It is the entrusted angels who undertake inspiring such of sciences of knowledge as are sent by Allah into the hearts: they are those holy, purified, faultless, who are free from all blameworthy sins. They never observe or watch but what is good, nor inhabit with what they have of the treasures of Allah's Mercy but what is good and pure. But I do not say that the house is intended by the heart, and the anger and the like of it from amongst the blameworthy characteristics by the dog, but I rather say that this refers to that.

In this way, we can say that there is a difference between intending the hidden concept of words through their literal meaning and incidentally referring to a hidden meaning while affirming the apparent meaning. This subtle point is what distinguishes the Batinites from the true believers. This is the method of consideration, which is the way of the learned and the righteous. Consideration then means that what has already been mentioned connotes something else and thus both should be considered, like a wise man who may witness a calamity befalling somebody else other than him and the calamity would alarm him, in such a way as to draw his attention to the fact that he is vulnerable to calamities and that time is full of vicissitudes.

Thus to turn one's attention from the consideration of the affairs of others to those of his own and from those of his own to the nature of the things of this

world is a praiseworthy way of consideration. Proceed, therefore, from the consideration of the house built by the people to the heart, which is the house constructed by Allah Almighty, and from the consideration of the dog which has been pronounced blameworthy, not for its physical appearance but for its inherent beastly characteristics and impurity, to that of the animal spirit which is bestiality.

It should be known that he whose heart is saturated with anger, greed, indulgence, and readiness to slander people is a beast as far as content is concerned, although a human being as far as form is concerned. However, the light of insight regards the real meaning of things and not their form. In this world forms prevail over the real meanings which lie within them, but in the hereafter forms will comply with real meanings and the latter will prevail. For this reason every individual will be resurrected according to his own spiritual reality: the slanderer will be resurrected in the form of a vicious dog; the greedy, a wild wolf, the haughty, a tiger, and the seeker after power, a lion. This is attested by so many narrations, and confirmed by those of insight and discerning.

You might say that many students of bad character have sought and acquired the knowledge of the sciences. That may be so, but how far they are from real knowledge which is useful in the hereafter and which guarantees happiness! The first characteristic of that true knowledge is that even a elementary grasp of it would show that sin is a fatal and destructive poison. And have you ever seen anyone take anything which he knew to be fatally poisonous? As to what you hear from the sophists it is nothing but (forged) traditions which they fabricate and utter with their tongues so many times, and repeat in their hearts so many times: it is no science at all. Ibn Mas'ud "Allah be pleased with him" said: "Knowledge is not to retain prolific narrations but a light which is inspired into the heart." Others, having in mind the statement of Allah Almighty "It is these endued with knowledge from amongst His servants that fear Allah most" (Fatir 28)

﴿ وَمِنَ ٱلنَّاسِ وَٱلدَّوَآبِّ وَٱلْأَنْعَٰمِ مُخْتَلِفٌ أَلْوَٰنُهُۥ
كَذَٰلِكَ ۗ إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ﴾

Are of the opinion that knowledge is the fear of Allah. He alludes here to the fruits of knowledge; and it is for this reason that one of the scholars said that the meaning of the following statement "We sought knowledge for other purposes than the glory but Allah but knowledge rejected but to be for Allah alone" is that knowledge has resisted our efforts to grasp it and thus its truth was not disclosed to us and all we acquired was its words and terms.

But you might say that several well-learned men and jurisprudents have excelled in the principles and branches of law and applied jurisprudence and have been considered authorities thereon, while they are of blameworthy traits from which they never purified themselves. I will argue then that had you known the relative ranks of the sciences as well as the value of the science of the hereafter,

you would have realized that the sciences to which they have addressed themselves are of little avail as knowledge but are of use merely as deeds provided that they are sought as means with which to come much closer to the Presence of Allah. This last point has already been referred to, and it will again be discussed later.

The second duty: a learner should reduce to a minimum his ties with the affairs of the world and leave his kin and country because such ties occupy one's time and divert his attention. However, never has Allah given a man two hearts, and the more the mind distributes its attention among several things the less able it is to comprehend the truth. For this reason it is said: "Knowledge will surrender nothing to man unless man surrenders the whole of his entity to it." Even when you devote yourself wholeheartedly to it, attaining any of it is not guaranteed. This mind which distributes its attention among different things is like a stream the water of which flows in several directions only to be absorbed in part by the earth and in part by the air with the result that nothing is left for irrigation of planted lands.

The third duty: a learner should neither scorn knowledge nor exalt himself over the teacher, but rather entrust to him the conduct of his affairs and submit to his advice just as the simple patient would submit to a sympathetic and clever physician. He should humble himself before his teacher and seek reward and honour through his service. In this respect, it is narrated by ash-Sha'bi that once Zaid Ibn Thabit finished from offering a funeral prayer, and his mule was brought to him and as he was about to mount it Ibn Abbas rushed and held the stirrup for him. Thereupon Zaid said: "Bother not yourself O paternal cousin of the Messenger of Allah "Peace be upon him"!" Ibn Abbas replied: "Thus have we been commanded to treat the learned and the illustrious." Zaid bent over and kissed his hand and said: "Thus have we been ordered to venerate the kinship of our Prophet "Peace be upon him"."

The Messenger of Allah "Peace be upon him" further said: "It is not out of the manners of a faithful believer to flatter anyone except when he is seeking after knowledge." The seeker after knowledge then should not exalt himself over his teacher. One manifestation of such arrogance is his reluctance to submit but to the popular and well-known teachers. This is evident foolishness because knowledge is the way to salvation and happiness. However, anyone who is trying to escape from the claws of a threatening wild animal would not mind, as long as he is saved, whether he is guided to a place of safety by a well-known celebrity or by an anonymous person.

The torture which the flames of hell fire inflict upon those who are ignorant of Allah are more severe than any which the lions of the jungle are capable of inflicting. Wisdom, therefore, is the required goal of every believer, which he should seize wherever he finds it, and become grateful to anyone who conveys it to him, no matter who the person might be. For this reason it has been said: "Knowledge humbles the haughty youth, As the flood washes away the hill."

Thus knowledge is not attained except through showing humbleness and

harkening. Allah Almighty says: "Verily in this is a Message for any that has a heart and understanding or who gives ear and earnestly witnesses (the truth)." (Qaf 37)

﴿ إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُۥ قَلْبٌ أَوْ أَلْقَى ٱلسَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾ ﴾

This statement refers to the person who has the faculty of understanding knowledge but fails to grasp it unless he opens his ears and heart and attentively, humbly, thankfully, gladly, and gratefully receives whatever he is told. Let a learner be to his teacher like the soft soil which has received heavy rain and completely absorbed it. Let him follow whatever the teacher should guide him to do, as far as learning is concerned, putting aside his own opinion since his teacher's faults are of more benefit to him than his own right judgment is because experience reveals details which might be strange even though they are very useful.

Many are the physicians who may treat a patient suffering from fever with hot medicines and drinks in order to strengthen his resistance to endure the shock resulting from the remedy. Because of his ignorance, the inexperienced one would be amazed by this treatment. Allah draws the attentions to this possibility through the story of Al-Khadir and Moses "Peace be upon them" in which Al-Khadir said, addressing Moses: "Verily you will not be able to have patience with me! And how can you have patience about things about which your understanding is not complete?" (Al-Kahf 67:68)

﴿ قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِۦ خُبْرًا ﴿٦٨﴾ ﴾

He then allowed Moses to follow him on condition that the latter would keep silent and ask no questions, and said: "If you follow me, ask me not of aught until I have given you an account thereof." (Al-Kahf : 70)

﴿ قَالَ فَإِنِ ٱتَّبَعْتَنِى فَلَا تَسْـَٔلْنِى عَن شَىْءٍ حَتَّىٰٓ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾ ﴾

But even Moses waited not and rather persisted to raise questions to Al-Khadir with the result that they had to leave one another. In short, be sure that every learner, who would stick to his own opinion and choice in defiance to those of his teacher, is doomed to disappointment and failure.

But if you argue that Allah Almighty says: "Ask then those endued with knowledge if you know not" (An-Nahl 43)

﴿ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِمْ ۚ فَسْـَٔلُوٓا۟
أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾ ﴾

Which means that we are commanded to raise questions (about what we know not), it should be known to you that it is true but only of the things concerning which the teacher gives permission to open the gate of questions. It is known that it is blameworthy to ask questions about that which is beyond your understanding according to your rank (as a student); and it is for this that Moses

the learned men used not to describe things as lawful or unlawful, but I caught up with them while describing things as desirable and undesirable." This means that they considered only the extent to which things would be desirable or undesirable, just because the sinfulness of the unlawful was evidently clear. According to Hisham Ibn Urwah: "Ask them not nowadays about what they have innovated by themselves, for indeed, they've prepared the related answers, but rather ask them about the right way of sunnah, for indeed, they know it not."

According to Abu Sulaiman Ad-Darani: "It is not fitting for him who is inspired anything of good to do to act upon it until he hears its confirmation in the Prophetic traditions thereupon praises Allah Almighty for its conformity to what is within himself." The reason why he said so was that the innovations in religion have struck the ears, and attracted the hearts to the extent that it might bother their purity, and cause one to regard falsehood as the truth; and in order to prevent that, such should be careful by supporting his inspiration with evidence from the Prophetic tradition.

For this reason, when Marwan introduced the pulpit in the sanctuary during Id prayer, Abu Sa'id Al-Khudri stood towards him and said: "O Marwan! What is this innovation?" he said: "It is not an innovation. It is better than what you know and advocate. The people have increased in number, and I wanted that the voice (of the imam) would reach all of them." On that Abu Sa'id said: "By Allah! You will never bring what is better than I know. By Allah! I will not offer prayer behind you today." Such disapproval of his act seemed to have been due to the fact that the Messenger of Allah "Allah's blessing and peace be upon him" used to recline against a bow or a stick during the Id or Istisqa' sermons, and not against the pulpit.

According to a famous tradition (on the authority of A'ishah): "Whoever changes anything in our religion, which is not integral to it, this change should be cancelled." According to another narration (by Ad-Daraqatni on the authority of Anas): "Let the curse of Allah, the angels and all the people be upon him who deceives my nation." It was said: "O Messenger of Allah! How does he deceive the nation?" he "Allah's blessing and peace be upon him" said: "He makes an innovation (which is not included in the religion) and force the people to act upon it." (According to another narration) the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is an angel sent by Allah to make a public announcement everyday: "Behold! The intercession of the Messenger of Allah "Allah's blessing and peace be upon him" will never extend over anyone that contradicts his sunnah."

The example of him who transgresses against the religion by making an innovation which violates the sunnah in relation to the one who only commits a sin is like the example of him who rebels against the king in order to destroy the government in relation to the one who only disobeys him in implementing a particular command. It is true that the sin of the latter might be excused, unlike

him who rebels against the state. According to a learned man: "It is insolent to keep silent from that which the predecessors discussed, as well as it is ostentatious to talk in that from which the predecessors kept silent." According to another learned one: "To be sure, the truth is very heavy: he, who goes beyond it commits injustice; and he, who runs short of it fails; and he, who aligns himself beside it is satisfied." (According to the narration of Abu Ubaid on the authority of Ali Ibn Abu Talib: "I advise you to adhere to the middle position to which the high is levelled down and the low is raised up."

According to Ibn Abbas "Allah be pleased with both": "Verily, the error has sweetness in the hearts of its doers." In confirmation of that, Allah Almighty says: " Leave alone those who take their religion to be mere play and amusement, and are deceived by the life of this world." (Al-An'am 70)

﴿ وَذَرِ ٱلَّذِينَ ٱتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا ﴿٧٠﴾ ﴾

And: " Is he, then, to whom the evil of his conduct is made alluring, so that he looks upon it as good, (equal to one who is rightly guided)?" (Fatir 8)

﴿ أَفَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ فَرَءَاهُ حَسَنًا ﴿٨﴾ ﴾

Such of innovations as have been made after the holy companions "Allah be pleased with them" which have not been integral to the religion, and have been beyond the demand of necessity and need belong to the mere play and amusement.

It is narrated that Iblis "Allah's Curse be upon him" scattered his soldiers (from Satans) during the lifetime of the holy companions "Allah be pleased with them" (to induce them to violate the right way and law of religion), but they returned with failure and they were in the state of sadness. He asked them about their state, and they said: "We've never seen the like of those (to whom you've sent us), and we have failed to do headway with them, and they troubled us so much." He said to them: "No doubt, you have no power over them, for they've enjoyed the company of their Prophet, and attended the Divine Revelation which He sent down upon His Messenger. But after them, there will come a people, from whom you will be able to fulfill your need." When it was the age of the followers, he sent his soldiers to scatter among them, and later they went back to him disappointed, and said: "We've never seen more amazing than those: we trapped them into a sin after another, and when it was the end of the day, they went on asking for (Allah's) Forgiveness, thereupon Allah would change their evil deeds into good deeds." He said to them: "Then, you will not be able to do headway with those, for their right belief in monotheism, and following the right way of their Prophet. But afterwards, there will come a people, with whom you will be well-pleased: you will play with them as you wish, and drive them with the reins of their desires as you like. If they will ask for Allah's forgiveness He will

not answer them, nor will they repent so that Allah might change their sins into good deeds." And so after the first century (of Hegira) there came another group of men among whom the Devil kindled desires, and made alluring to them their innovations which they rendered lawful, and set them up as their religion. They neither asked for Allah's forgiveness nor did they turn to Allah in repentance from their sins. The result was that their enemies were given power over them and led them wherever they desired.

But, you might say: "From which sources has the narrator of this story known what Iblis had said, since he did not see Iblis, nor did Iblis tell him anything of that?"

It should be known to you that the mysteries of the Dominion might be disclosed to those of hearts, once by way of inspiration in such a way as to enable them to receive a passing idea which occurs to their minds, knowing not from where it has come to them, and once by way of a true vision in a dream, and once during wakefulness, by discovering the hidden meanings through the visible examples, as though in a dream, and this is the highest degree since it is one of the high degrees of Prophethood, just as the true vision in a dream is one of forty-six parts of Prophethood.

So, beware of making your portion of this science the rejection of what goes beyond the limit of your finite understanding, for it is in this that the pedantic among the learned men have been ruined, when they alleged their knowledge have encompassed all intellectual sciences. It is much better to be ignorant than to deny such things for the devotees of Allah Almighty, and he, who denies that to Allah's devotees would be inevitably forced to deny the Prophets and thus come out of the pale of religion.

One of the Gnostics said: "the Substitutes (Abdal) throughout the land have disappeared and have screened themselves from the sight of the public for they could not endure looking at the learned men of the present time, who are, in their sight, ignorant of Allah Almighty, even though they are, in their own sights as well as in the sight of the ignorant, knowledgeable of Allah Almighty." According to Sahl At-Tastari: "One of the greatest sin is to be ignorant of the ignorance, and watch the life of the laymen, and listen to the speech of the heedless; and no attention should be paid to the saying of every learned man who delves into this world, and moreover, he should be accused in all of what he says, for everyman always delves into what he likes, and repels what opposes his own desire." For this reason, Allah says: " nor obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds." (Al-Kahf 28)

﴿ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُۥ عَن ذِكْرِنَا وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمْرُهُۥ فُرُطًا ﴿٢٨﴾ ﴾

It is taken for granted that the disobedient layman is happier than the ignorant

of the way of religion, who renders himself learned, for the former admits his laxity, which leads him to ask for Allah's Forgiveness and turn to Him in repentance from his sins, whereas the latter who is ignorant regards himself a learned man, is occupied by those sciences, which serve as his means to gain the worldly benefits, from following the real path of religion, thereupon he neither turn to Allah in repentance, nor does he ask for His Forgiveness: on the contrary, he keeps on his conduct until his death.

But, since that prevails on most men, except those whom Allah Almighty have saved, and there is no hope for reforming them, the safest thing for the cautious man of religion is to seek seclusion and solitude. This will be discussed in the Book of Seclusion. For this reason Yusuf Ibn Asbat wrote to Hudhaifah Al-Mar'ashi: "What do you think of a man who has found none to join with him in the celebration of Allah but that he is a criminal whose companionship is sinful?" In other words, he found no pleasant company; and he was right, because the company of people is never free from backbiting, hearing of backbiting, or keeping silence of evil. The best that the learned man can do is either to benefit others by his knowledge or to benefit himself by the knowledge of others. Had this poor man but considered the matter and realized that it was not possible for him to get any benefit without its being tainted with the blemishes of hypocrisy and the desire of wealth and power, he would have known that the receiver of his benefit is inclined to make it a means for gaining this world and an instrument for evil, in which he would be his supporter, accomplice, an auxiliary who would provide him with his tools and instruments. He would be like the merchant who would supply the brigands with their swords. For knowledge is like the sword, and its proper use is in the service of good as the proper use of the sword is in fighting. So, no merchant is allowed to sell his swords to such of men as from whose states he can know that he will use it to carry out highway robberies.

Those are twelve characteristics of the learned men of the hereafter, each of which comprises many qualities of the early learned men. Be, then, one of two: a man who possesses these qualities, or a man who admits his failure to have all of them, even though he acknowledges them. But by no means should you be the third one, (who neither possesses those qualities nor admits his failure to have them), lest you will confuse yourself and substitute the instrument of religion for the luxuries of this world, and compare the biographies of the idle to those of the learned men who are well-established in knowledge, and join, with your ignorance and rebellion the crowd of those who are doomed to destruction and despair. We seek refuge with Allah from the deceit of Satan through which many have perished, and ask Allah to make us of those who are not deceived by this world, nor are they prompted to deny Allah Almighty because of their conceit.

CHAPTER SEVEN: ON MIND: ITS HONOUR, REALITY AND DIVISIONS

The Exposition Of The Honour Of Mind

It should be known to you that this topic is not in need to be explained, since through it the honour of knowledge has appeared earlier; and to be sure, the mind is the source, fountainhead and foundation of knowledge, and knowledge springs from it in the same way as the fruit springs from a tree, the light from the sun, and the vision from the eye. How should that which is the means of happiness in this world as well as in the hereafter not be honoured? Moreover, how should there be doubt in its existence, seeing that a beast, while lacking the faculty of discernment, deems high the mind to the extent that the hugest, strongest and the most brutal of animals, seeing the face of a human being, retires and feels afraid of him, because of its sense that man has power over it, in view of the faculty of resourcefulness, which is characteristic of him in particular. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Ibn Hibban on the authority of Ibn Umar): "The chief among his people is like the Prophet among his nation."

This is due not to the abundance of his wealth, nor to his great person, nor to his enormous power, but it is rather due to his great experience which is a fruit of his mind. For this reason, you see the Turks, Kurds, as well as the ruffians among the Arabs and all other people, in spite of their closeness in their lives to the beasts, respect their sheikhs by nature. Similarly, when many obstinate rebels among the Arabs, who had made up their minds to kill the Messenger of Allah, saw him and cast a glance at his honoured countenance, they feared him, and the radiant light of Prophethood shone on them through his face, although it was only latent in his soul in the same way as the mind is.

It is true that the honour of mind is intuitively known, our aim here is to relate many traditions and narrations which make a mention of such honour. Allah Almighty gives it the name of light in His saying: "Allah is the Light of the heavens and the earth; and the like of His Light is as if there were a Niche and within it a Lamp." (An-Nur 35)

﴿ ۞ ٱللَّهُ نُورُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ مَثَلُ نُورِهِۦ كَمِشْكَوٰةٍ ﴾

He also gives the knowledge obtained through it such names as the spirit, revelation and life, as shown in His saying: "As such We have revealed to you a Spirit by Our Command." (Ash-Shura 52)

﴿ وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ﴾

He further says: "Is he, who was dead and We have given him life, and ordained for him a light therewith to walk among the people like him whose example is in darkness whence he never comes forth?" (Al-An'am 122)

﴿ أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَٰهُ وَجَعَلْنَا لَهُۥ نُورًا يَمْشِى بِهِۦ فِى ٱلنَّاسِ ﴾

What is intended here by light and darkness is knowledge and ignorance, as confirmed by His Statement: "We bring them out of darkness to light." (Al-Baqarah 257)

﴿ يُخْرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِ ﴾

In this context, (it is narrated on the authority of Abu Hurairah that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "O people! Know Allah and be ruled by mind, perchance you will know what has been enjoined upon you and what you have been forbidden. Be sure that mind is your glory before Allah. He who obeys Allah, even though he might seem ugly, his rank lowly, his station humble and his appearance shabby, is intelligent; but he who disobeys Allah, even though he might seem good-looking, his rank exalted, his station noble, his appearance fair, and his power of speech sharp and fluent, is ignorant. Therefore, the apes and pigs are, in the sight of Allah, mindful than he who disobeys. Be not deceived by the honour given to such disobedient by the men of this world, for verily they are of those who are given to loss."

The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of At-Tabarani on the authority of Abu Umamah, and Abu Na'im on the authority of A'ishah): "The first thing which Allah created was the mind. When He Almighty created it He said to it: 'Come forth!' and it did accordingly. He then said to it once again: 'Come back!' and it did accordingly. Then Allah Almighty said: 'By My power and glory I have created nothing more honourable in My Sight than you. With you I take, with you I give, with you I reward and with you I punish."

But you may raise the following question: 'If this mind is an accident, how should it have been created before all other substances, and if it is an essence, how should it be a self-existent essence and not be isolated?' it should be known that this belongs to the science of Revelation, and it is not fitting to discuss it under the science of practical religion, and our aim at present is to discuss these sciences.

It is narrated (by Ibn Al-Muhabbar and At-Tirmidhi) on the authority of Anas "Allah be pleased with him" that he said: The people praised a man in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", and exceeded the due limit of eulogy. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "What about the state of his mind?" they said: "Do we tell you about his endeavour in religious service and doing good deeds, and you ask us about the state of his mind?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the foolish does evil with his ignorance than what a wicked man does with his wickedness. Indeed, the worshippers will rise in the future (i.e. in the hereafter) up to the ranks which

draw them near unto their Lord as high as are their minds."

It is narrated (by Ibn Al-Muhabbar) on the authority of Umar "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no man (better than him who) has the like of the excellence of mind, therewith to lead his companion to the right guidance, and keep him away from sin; and none should have his faith complete until his mind is mature." (It is further narrated by Ibn Al-Muhabbar on the authority of Amr Ibn Shu'aib from his father from his grandfather and At-Tirmidhi on the authority of A'ishah that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "A man attains, with his good manners, the rank of the fasting person, who regularly stands (for night supererogatory prayers); and a man will not complete his good manners until his mind is mature, and at that point, he will have completed his faith, obeyed his Lord, and disobeyed his enemy Iblis."

It is narrated (by Ibn Al-Muhabbar) on the authority of Abu Sa'id Al-Khudri "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Everything has a supporting prop (on which he depends), and the supporting prop of a faithful believer is his mind; and his religious service is achieved just in proportion to his mind. Have you not heard the statement of the wicked men while being in the fire (of Hell): "Had we hearkened or had good understanding, surely, we would have not been among the denizens of the blazing fire." (Al-Mulk 10)

﴿ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴾

It is narrated (by Ibn Al-Muhabbar) on the authority of Umar "Allah be pleased with him" that he asked Tamim Ad-Dari: "What does achieve the supreme authority among you?" he said: "The sound mind." He said: "You've told the truth. When I asked the Messenger of Allah "Allah's blessing and peace be upon him" the same question he said the same as you had said, and resumed: "I asked Gabriel "Peace be upon him": "What does achieve supreme authority?" he said: 'The sound mind.'"

It is narrated (by Ibn Al-Muhabbar) on the authority of Al-Bara' Ibn Azib "Allah be pleased with him" that he said: One day, so many questions were raised to the Messenger of Allah "Allah's blessing and peace be upon him" thereupon he said: "O people! Everything has a mainstay, and the man's mainstay is his mind; and the most credible and the most ready among you to know the facts is the one who has the best mind among you."

It is narrated (by Ibn Al-Muhabbar) on the authority of Abu Hurairah "Allah be pleased with him" that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" returned from the holy battle of Uhud, he heard the people saying: "So and so is braver than so and so. So and so has endeavoured in fighting better than so and so." And the like of that. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "As for this matter, you

have no knowledge of it." they asked: "How is that O Messenger of Allah?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "They fought in proportion to their minds doomed by Allah to them, and their victory and intentions have been also in proportion to their minds. The casualties received by Such of them as were afflicted have been at different stages. When it will be the Day of Judgement, they will have their stages according to their different intentions and minds."

It is narrated (by Ibn Al-Muhabbar and Ad-Daraqatni) on the authority of Al-Bara' Ibn Azib "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels have endeavoured and done their best assiduously with the mind in obedience of Allah Almighty; and the faithful believers from among mankind have endeavoured and done their best in obedience of Allah Almighty in proportion to their minds; and the one who is the most ready to do deeds in obedience of Allah Almighty is he, who has the greatest mind among them."

It is narrated (by Ibn Al-Muhabbar and At-Tirmidhi) on the authority of A'ishah "Allah be pleased with her" that she said: I said: "O Messenger of Allah! With which are the people given superiority over each other in this world?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "With the mind." I further asked: "And in the hereafter?" he said: "Also with the mind." I exclaimed: "Is it not that they will be rewarded for their deeds?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O A'ishah! Do they do deeds but as much as such of minds as have been given to them by Allah? Their deeds are as much as their minds make available to them to do, and they will be rewarded as much as their deeds will be."

It is narrated (by Ibn Al-Muhabbar) on the authority of Ibn Abbas "Allah be pleased with both" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Everything has a tool and an instrument, and the mind constitutes the believer's tool and instrument; and everything has a mainstay, and the mind constitutes the man's mainstay; and everything has a supporting prop, and the mind constitutes the religion's supporting prop; and every people have a final objective, and the mind constitutes the final objective of Allah's devotees; and every people have their caller, and the mind constitutes the caller of the worshippers; and every merchant has his commodities, and the mind constitutes the commodities of the scholars; and every house has a caretaker, and the mind constitutes the caretaker of the houses of the saints; and every ruin has rehabilitation, and the mind constitutes the rehabilitation of death; and every man has offspring who belong to him and perpetuates his memory, and the mind constitutes the offspring of the saints, who belong to them and perpetuate their memory; and every journey has a shelter, and the mind constitutes the shelter of the faithful believers."

(It is narrated by Ibn Al-Muhabbar on the authority of Ibn Umar that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "The dearest one amongst the faithful believers to Allah Almighty is he, who toils in obedience of Allah Almighty, is sincere in his advice to His servants, has his mind attain maturity, admonishes himself, therewith he sees the truth and acts upon it accordingly during his lifetime, and (not only) prospers (but) also causes others to succeed."

(It is narrated by Ibn Al-Muhabbar on the authority of Abu Qatadah that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "He who has the most mature mind among you is the most Allah-fearing among you, the best of you to abide by what Allah Almighty has enjoined and what He has forbidden, even though he does the least voluntary deeds among you."

The Exposition Of The Reality And Divisions Of Mind

It should be known that the people differ in defining mind, and most of them forget that this difference is due to the fact that the word mind designates various things, and this is the reason for their difference. The enlightening fact to which no doubt rises is that 'Aql' is a homonymous word, which designates four different meanings, just in the same way as the word 'Ayn' and the like of it are. For this reason, a single definition should not be sufficient to describe those meanings, and rather each one should have its independent definition.

The first is to describe that thing that distinguishes man from all the other animals, therewith he is ready to accept and understanding the theoretical sciences, and grasp the intellectual abstract arts. It is the same thing intended by Al-Harith Ibn As'ad Al-Muhasibi who says in defining the mind: "It is an instinct therewith the theoretical sciences are perceivable, as if it were light to be cast into the heart, with the help of which things become comprehensible." But, he was unjust who refuted that definition, and rather reduced the mind to grasp only the axiomatic knowledge, since he who is heedless of this knowledge as well as the sleeping one are called intelligent, since they have this instinct, even though they are lacking the comprehension of this knowledge.

As well as life is an instinct, therewith man is ready for selective motions and sense perception, mind also is an instinct therewith some animals are ready to grasp many theoretical sciences. Had it been possible to make equality between man and donkey as far as the instinct and sense perception are concerned, in such a way as to say, for example: "There is no difference between them except that Allah Almighty, as a matter of course, creates in man many faculties of perceiving sciences, which He does not create in a donkey, as well as in the other beasts", it then would have been proper to make such equality between a donkey and an inanimate thing as far as existence is concerned, in such a way as to say: "There is no difference between both except that Allah Almighty, as a matter of course, creates in the donkey some particular movements"; and had it

been possible to regard a donkey as a dead inanimate thing, it then should have been said that all movements seen from it are created in it by Allah Almighty according to the very sequence in which they are done. and as well as it should be said that it differs from the inanimate thing, in relation to movements, but with a particular instinct characteristic of it, expressed by life, man also differs from the beasts, in relation to perception of theoretical sciences, but with an instinct characteristic of him, expressed by mind.

It is like a mirror, which differs from the other bodies in its power of reflecting images and colour, with a particular quality characteristic of it, i.e. the polish. The same is true of the eye, which is different from the forehead with qualities and features, which enable it to see. To be sure, the relation of this instinct to knowledge is like the relation of the eye to vision; and the relation of the Holy Qur'an and law to this instinct in so far as it leads to the unfolding of sciences to it is like the relation of the sunlight to the sight. As such you should understand this instinct.

The second applies to such of sciences as come to existence with the discerning child who is able to make sense to the possibility of what is possible and the impossibility of what is impossible, just as the knowledge of the fact that the two are greater than the one, and that a single person could, by no means, exist in two places simultaneously. This is what is meant by a theologian in his definition of mind, in which he says: "It is the knowledge of the axiomatic sciences, just as the knowledge of the possibility of what is possible and the impossibility of what is impossible." This definition is right in itself, for this knowledge exists, and giving them the name of mind is evident. But it is invalid to deny this instinct, and rather affirm that nothing exists other than this kind of knowledge.

The third applies to knowledge obtained through experience in the course of events. One might be described as intelligent when his teeth have been cut by experience, and educated by time; and the opposite is described as an unintelligent dim-wetted ignorant. This kind of knowledge is called mind.

The fourth is that this instinct attains such a power and strength as to enable it to know the expected ends and consequences of matters, curb the lust which hankers for an urgent pleasure; and if one has this power, he might be called an intelligent, in so far as his going on undertaking and retiring from are dominated by his consideration of the expected ends and consequences, and is not controlled by any urgent pleasure. This also is characteristic of man, therewith he is distinguished from all beasts and animals.

The first is the foundation, source and fountainhead of the other three. The second is the branch nearest to the first, the third is an offshoot of both the first and the second together, since with the power of the instinct and axiomatic knowledge, the empirical sciences are obtained. The fourth is the final fruit and ultimate goal. The first two are integral to nature, and the last two are acquired. For this reason Ali "Might Allah honour him" said: "I see that knowledge is of

two kinds: that which is integral to nature, and that which is obtained through acquisition, But no acquired knowledge is of any use in the absence of natural knowledge, in the same way as the light of the sun is of no benefit When the light of the eyes is shut off."

The first, i.e. that which is integral to nature is intended by the statement of the Messenger of Allah "Allah's blessing and peace be upon him" (according to the narration of At-Tirmidhi on the authority of Al-Hassan from many companions): "Allah has created nothing more honorable to His Sight than the mind."

The last, i.e. the acquired knowledge, is intended by the statement of the Messenger of Allah "Allah's blessing and peace be upon him" (according to the narration of Abu Na'im on the authority of Ali): "When men draw near unto Allah with righteousness and many kinds of good deeds, you might draw near unto Him with your learning." The same is meant by the statement of the Messenger of Allah "Allah's blessing and peace be upon him" (according to the narration of Ibn Al-Muhabbar and At-Tirmidhi on the authority of Abu Ad-Darda') to Abu Ad-Darda': "Advance in learning perchance you will draw nearer unto your Lord." Abu Ad-Darda' exclaimed: "May my father and mother be sacrificed for you! How can I do that?" The Messenger of Allah "Peace be upon him" replied: "Avoid the taboos of Allah Almighty and fulfill His commands perchance you will be wise; do such of deeds as are good and righteous, perchance you will advance in exaltation and honour in this world, and attain nearness and power from your Lord in the world to come."

It is narrated (by Ibn Al-Muhabbar) on the authority of Sa'id Ibn Al-Musayyab that he said: Umar, Ubai Ibn Ka'b and Abu Hurairah "Allah be pleased with them" visited the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Who is the most knowledgeable among the people?" He "Allah's blessing and peace be upon him" said: "The intelligent mindful." They further asked: "Then, who is the best worshipper among the people?" he said: "The intelligent mindful." They asked: "Then, who is the best among the people?" he said: "The intelligent mindful." They said: "Is it not that the intelligent mindful is he whose manhood is perfect, eloquence evident, generosity is clear, and position is great?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "All of that is but chattels of this world, and the hereafter, in the Presence of your Lord, is only for the righteous." (Az-Zukhruf 35)

﴿ وَإِن كُلُّ ذَٰلِكَ لَمَّا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَٱلْءَاخِرَةُ عِندَ رَبِّكَ لِلْمُتَّقِينَ ﴾

(He then resumed) "The intelligent mindful is the righteous Allah-fearing, even though he seems in this world inferior and lowly."

According to another narration (transmitted by Ibn Al-Muhabbar on the authority of Sa'id Ibn Al-Musayyab) the Messenger of Allah "Allah's blessing and peace be upon him" said: "The intelligent mindful is he, who believes in Allah, trusts his Messengers, and obeys Him through His deeds."

The original meaning of the word 'Aql' (mind) seems in both language and usage to have been given to this instinct. But it comes to designate knowledge as far as it is its direct fruit, in the same way as to designate anything with its direct fruit. It is said, for example: "Knowledge is to safeguard oneself (from Allah's punishment), and the learned man of knowledge is he who fears Allah most." However, piety is the direct fruit of knowledge, (in the same way as knowledge is the direct fruit of the mind) and thus it designates the fruit of such instinct allegorically. But it is not our purpose now to scrutinize this linguistic meaning.

It is to say that all those four divisions are included and designated by the word, and there is no difference among the learned men about their existence, and in case of any, it applies only to the first one. But the true fact is that it exists, and it represents the origin of all. Those divisions of knowledge seem to lie in the instinct by nature, but they come to light when a certain reason appears to bring them out, as if there is no external influence to affect their existence, and rather they remain inherent in it until they emerge, like the water in the land, which appears on digging a well; and it collects at the bottom of the well and can be distinguished by sense; but even, no new element is introduced in this process. The same is true of the oil in almond nuts and the attar in rose petals. For this reason Allah Almighty says: "And when your Lord brought forth their descendants from the loins of the sons of Adam and took them to witness against themselves, saying: 'Am I not your Lord?' They said: 'Yes, we witness to that'.". (Al-A'raf: 172)

﴿ وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِيٓ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ أَلَسْتُ
بِرَبِّكُمْ قَالُوا۟ بَلَىٰ شَهِدْنَآ ﴿١٧٢﴾ ﴾

What is meant here is their declaration of souls, and not verbal profession, for men are divided in relation to verbal profession into two factions: believers and unbelievers. Henceforth Allah Almighty says: "If you ask them who created them, they will be sure to say: 'Allah'." This means that if they would only consider their condition, their souls and hearts would witness to the fact that it is Allah Almighty Who created them (in conformity to) "the true nature on which Allah created them." In other words every human being is created to be a believer, and every human being is created with an inherent knowledge of things as they are in reality, i.e. this knowledge seems as if they were inherent in it for it is nearly ready to perceive it as it is.

On the other hand, since belief is well-established by nature in the human soul, the human beings have been divided into two groups: one has turned away from that belief and has forgotten all about it, and those are the unbelievers, and the other has thought of the matter, and remembered, like one who bears a witness, and, being heedless for a while, has forgotten all about it, but finally has remembered it. For this reason Allah Almighty says: "Perchance they may remember" (Al-Baqarah 221)

﴿ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴾

And: "That those endued with sound minds may remember" (Sad 29)

﴿ وَلِيَتَذَكَّرَ أُوْلُواْ ٱلْأَلْبَٰبِ ﴾

And: "And remember Allah's favour upon you, and His covenant which He had covenanted with you" (Al-Ma'idah 7)

﴿ وَٱذْكُرُواْ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ وَمِيثَٰقَهُ ٱلَّذِى وَاثَقَكُم بِهِۦٓ ﴾

And: "And we have rendered the Qur'an available as a sign to be remembered, but is there anyone who will remember?" (Al-Qamar 17)

﴿ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴾

To give such the name of remembrance is not far-fetched. This remembrance is of two kinds: one is to recall an image which once existed in one's mind but has vanished, and the other is to recall an image which is inherent in one's mind by nature.

These facts are evident to him who has the faculty to perceive things with the help of the light of his insight, but are abstruse to him who is given to blind imitation and acceptance of things rather than to investigation and observation. Thus, you find such man entangled in the like of these Verses, committing many illogical and arbitrary prejudiced mistakes in the interpretation of remembrance and the declaration of souls, having the false impression that the Prophetic traditions and the Qur'an are full of contradictions. Such an attitude may overpower him in such a way as to make him regard them with contempt. Moreover, he might think they are incoherent.

He is like a blind man who enters a house and, stumbling over some utensils says: "Why were not these utensils removed from the way and returned to their places?" He is then told: "They are in their right places and it is your sight that is wrong. The same is true of the inconsistency of the insight, if not worse and graver because the soul is like a horseman and the body a horse, and the blindness of the horseman is more harmful than that of the horse. In comparison between insight and sight Allah Almighty says: "By no means has his heart falsified what he saw" (An-Najm 11)

﴿ مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰٓ ﴾

And: "And thus did We show Abraham the dominion of the Heavens and the Earth." (Al-An'am 75)

﴿ وَكَذَٰلِكَ نُرِىٓ إِبْرَٰهِيمَ مَلَكُوتَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ﴾

The opposite of both is called blindness as shown in the saying of Allah Almighty: "For surely it is not the eyes that are blind, but blind are the hearts which are in the breasts." (Al-Hajj 46)

﴿ فَإِنَّهَا لَا تَعْمَى ٱلْأَبْصَٰرُ وَلَٰكِن تَعْمَى ٱلْقُلُوبُ ٱلَّتِى فِى ٱلصُّدُورِ ﴾

He Almighty further says: "And he who is blind in this (world) will be in the hereafter blind and more straying from the path." (Al-Isra' 72)

﴿ وَمَن كَانَ فِي هَٰذِهِۦٓ أَعْمَىٰ فَهُوَ فِي ٱلْأٓخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾ ﴾

Some of those matters which were disclosed to the prophets were revealed through the sight and others through the insight, but both were called vision. In short he whose insight is not shrewd will understand nothing of religion except its husks and outward forms rather than its pith and truth. These, then are the different divisions to which the word 'Aql' is applied.

The Exposition Of People's Disparity Of Mind

The people are different as to the matter of disparity of mind, and there is no significance of being concerned with relating the speech of those of little knowledge; and it is more important to take the initiative to tell the truth in this respect. The evident fact in which there is no doubt is to say that this discrepancy applies to the four divisions barring the second, which belongs to the axiomatic knowledge of the possibility of what is possible and the impossibility of what is impossible. He, who is able to make sense to the fact that the two are greater than the one is also able to know that one thing could, by no means, exist in two places simultaneously, and that in no way could both eternity and origination be ascribed to one thing; and the same is true of all things, and what is evidently perceived with no doubt. But the disparity pervades the other three divisions.

Therefore, the people's disparity of the fourth division, i.e. the power of overcoming lusts, is not hidden. Moreover, it is evident that the states of one person might be different in that from time to time. This disparity is partly due to the difference of the power of the desire, in such a way that an intelligent might be able to abandon a desire and persist in another, even though not restricted to it. a youth, for example, might fail to abandon adultery, but when he grows up and attains maturity, he might become capable of leaving it. the desire for showing off and power of authority becomes stronger not weaker with the advancement of age. It is also partly due to the difference of knowledge of the harm and damage caused by this desire.

For this reason, a physician might be able to safeguard himself from some harmful kinds of food. It is true that he who has the same intelligence might not have the same capability because of his lacking of medical knowledge, even though he thinks there is harm in those kinds of food, but the more the knowledge of the physician is perfect, the more he feels afraid; and in this way, such fear acts as an instrument and a tool for the mind to help it overcome and break the desires. Similarly, the learned man might be more capable than the ignorant of refraining from sins, in view of his knowledge of the evil consequences of disobedience; and of course I mean here the real learned man, and not those of the flowing robes who dote and rave and prate of things they know little about.

If disparity results from the divergence of the power of the desire, it does not

then belong to the disparity of mind; and if it results from the difference of knowledge, we have given this kind of knowledge the name of mind, for it strengthens the instinct of mind, and thus the disparity results from that knowledge to which the name is applied. It might also result merely from the difference of the instinct of mind, for the stronger it becomes, the more it is inevitably capable of overcoming the desire.

As for the third division, i.e. the empirical knowledge, the people's disparity therein could not be denied. However, they differ in the amount of acquisition, and rate of perception; and this is due either to the disparity of instinct or to the disparity of practice. As for the first, which is the origin, i.e. the instinct, there is no way to deny the disparity therein. It is like the light which rises onto the soul, and dawns with the beginning of the age of discernment, and then grows with the progress of time and develops gradually until it attains its maturity around the age of forty. The parable of it is like the light of the morning, whose commencements are too hard to see and then it gradually increases until it reaches its completion with the emergence of the disk of the sun. the disparity of insight is like that of sight; and the difference is visible between the weak-sighted and the sharp-sighted.

The ordinance of Allah governs all His creatures with the principles of graduation in development. The sex instinct, for example, does not appear with a child suddenly all at once at the age of puberty, but rather it gradually appears little by little. The same is true of all the other forces and facilities. Indeed, he who denies the disparity of men in this instinct is loose outside the limits of sanity, and he who thinks that the mind of the Prophet is the same as that of any of the outlandish peasants and desert ruffians is himself meaner than any of those outlandish peasants.

How could the disparity of instinct be denied since in the absence of it men would not have varied in their ability to understand knowledge, nor would they have been divided into a stupid who fail to understand anything except after long and wearisome explanation by teacher, an outstanding who responds to the least sign, and a perfect from whose soul truth emanates without any previous instruction, as shown from the statement of Allah Almighty: "Whose oil would well nigh shine out, even though fire touches it not! It is light upon light." (An-Nur 35)

﴿ يَكَادُ زَيْتُهَا يُضِيٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُّورٌ عَلَىٰ نُورٍ ﴾

this applies to the Prophets "Peace be upon them" in whose inward thoughts obscure things are made clear without having learnt or heard anything alike. This is described by the word 'inspiration'. The Messenger of Allah "Allah's blessing and peace be upon him" referred to the like of that when he said (according to the narration of Ash-Shirazi on the authority of Sahl Ibn Sa'd, and At-Tabarani on the authority of Ali): "The holy spirit whispered the following into my heart: 'Love whomever you please, for you will leave him; live anyway as you like, for you will inevitably die; do what you like, for you will be rewarded accordingly'."

This kind of conveying information by the angels to the Prophets is different from clear revelation with its implication of hearing a definite voice with the ear and seeing the angel with the eye; and this has been described as whispering into the heart. The stages of revelation are many, but it is not fitting to delve into them under the science of practical religion, because they belong to the science of Revelation. But, think not that the knowledge of the stages of revelation requires that its knower should be a receiver of revelation, because it is not improbable for a sick physician to know the different stages of health or for a wicked learned man to know the different stages of justice in spite of his lack of justice. That's because knowledge is one thing and the existence of what is known is another. Henceforth, it is not that everyone who knows what Prophethood and sainthood are should be himself a Prophet or a saint, and it is not that everyone who knows what piety and devoutness are should be himself pious or devout

That men are divided into those who take notice by themselves and understand those who do not understand except through warning and instruction, and those who benefit from neither, is like the division of the bosom of the earth into parts where water collects and increases until it bursts out by itself into springs of living water, parts where water collects but cannot be reached without digging, and parts where not even digging will avail. This is true of the disparity of men in native intellect. In confirmation to the disparity of the mind, it is narrated (by Ibn Al-Muhabbar and At-Tirmidhi on the authority of) Abdullah Ibn Salam that the Messenger of Allah "Allah's blessing and peace be upon him" at the end of a long conversation, described the throne and stated that the angels asked Allah Almighty: " O our Lord! Have You created aught greater than the throne?" Allah replied: "Yes, the mind." The angels said: "How great is it?" Allah answered: "Verily no one can grasp its greatness. Can you calculate the number of sand of the sea?" They said: "No." Allah then replied: "Verily I have created the mind in different kinds as numerous as the sand of the sea. Some men were given one grain, others two, three and four grains, still others received a good portion, others a portion equalling a camel-load, and others even greater."

You may say: "Why then do some groups among the Sufi disparage the intellect and reason as well as the rational and the reasonable?" You should know, then, that the reason for it is that men have transferred the term intellect or reason (Aql) and the term rational or reasonable (Ma'qil) from their real and original meaning to another and false meaning, namely argumentation and debate over contradictions and requisites, which is scholastic theology. Consequently the Sufis could not tell that men have erred in this terminology, especially since it has not been possible to remove that from their minds in view of its current and well established usage. As a result they disparaged reason and rationalism. Could it be imagined, however, that the light of the insight, through which Allah is known and the truthfulness of His Apostle is recognized, will ever be disparaged or belittled when Allah Himself praised it? And if it were ever disparaged what other thing could be praised? But if the praiseworthy knowledge be the law, by what is its truth known? If it were known through the blameworthy and unreliable

intellect, that the law itself is blameworthy. No attention, however, is paid to him who says that the law is known through certainty itself ('Ayn Al-Yawing) and the light of belief rather than through intellect, because we mean by intellect what he means by certain sight and the light of belief, namely the inner characteristics by which man is distinguished from the animal and through which he comprehends reality.

Most of these wild errors have arisen from the ignorance of some who sought realities in words and erred wildly therein, because of the confusion which exists in the technical terminologies of men.

CHAPTER ONE: THE EXPOSITION OF THE CREED OF THE ESTABLISHED COMMUNITY OF SUNNAH AS MANIFESTED IN THE TWO STATEMENTS OF TESTIMONY WHICH FORM THE FIRST OF THE PILLARS OF ISLAM.

The Meaning Of The First Word Of Testimony

We say, putting our trust in Allah: Praise be to Allah the beginner and restorer of creation, the Doer of what He wills, Whose throne is glorious and Whose power is mighty, Who guides the elite among His servants to the straight path and the right way, Who grants them benefit once they affirm His Oneness by safeguarding their creeds from the darkness of suspicion and hesitation, Who leads them to emulate His chosen Apostle and to copy the guidance of his honoured Companions by directing their footsteps to the way of truth, Who rises to them with His Glory in His Essence and Acts by His beautiful attributes which none perceives barring he who inclines his ear in contemplation, and makes known to them that He is one in His Essence without any partner, single One without any compeer, eternal without any opposite, uniquely separate without any rival, and that He is one, eternally ancient with nothing prior to Him, perpetual without any beginning before Him, never-ending with none after Him, undying without any end, subsisting without cessation, abiding without termination.

He has not ceased and He will not cease to be described by the epithets of majesty. At the end of time He will not be subject to dissolution and decay: on the contrary, "He is the first and the last, the Evident and the Hidden, and He has full knowledge of all things." (Al-Hadid 3)

﴿ هُوَ ٱلْأَوَّلُ وَٱلْآخِرُ وَٱلظَّٰهِرُ وَٱلْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾ ﴾

1- Transcendence (Tanzih): He is not a body having a certain form, nor a limited or restricted substance: He does not resemble other bodies either in limitation or in accepting division, nor is He a substance since by no means could substances exist in Him, nor is He an accident since in no way could accidents exist in Him. Nay! He resembles no entity and no entity resembles Him: "nothing is like unto Him and He is not like anything" (Ash-Shura 11)

﴿ لَيْسَ كَمِثْلِهِۦ شَيْءٌ ۖ ﴿١١﴾ ﴾

No measure could limit Him and in no way could boundaries contain Him; no direction could surround Him and neither the earths nor the Heavens bound Him. Truly, He is seated on the throne in the very way He described and in the sense in which He willed: in a state of equilibrium far removed from contact, firmness, stability, envelopment, and change. The throne does not support Him, but the throne and those who carry it are supported by the grace of His power

and are controlled by His Hand.

He is above the throne and above the Heavens and above everything to the limits of the earth in such a way as to bring Him not nearer to the throne and the Heavens, nor make Him farther from the earth. No, He is highly exalted above the throne and the Heavens, just as He is highly exalted above the earth. nonetheless He is near to every existing being and is "nearer to a creature than his jugular vein"; and "He is witness over everything since His nearness is not similar to the nearness of bodies, just as His essence is not similar to the essence of bodies. He does not exist in anything, just as nothing exists in Him: exalted and Hallowed be He far above any place to imply Him, and sanctified be He far above time to limit Him. Nay! He had been before He created time and place, and He is now in the same and very way He was. He is distinct from His creatures by virtue of His attributes.

There is nothing in His essence besides Him, nor is His essence in any other besides Him. He is far removed from change of state or location. Events have no place in Him and misfortunes do not befall Him. No, He does not cease, in the epithets of His Majesty, to be far removed from decay, and in the attributes of His perfection He has no need of an increase in perfection. In His essence His existence is known by reason; His essence is seen with the eyes, a favour and a grace He will grant to the righteous in the everlasting abode, and a perfection of bliss from Him through seeing His gracious Countenance.

2- Life and Power: We bear witness that He is ever living, All-powerful, All-Compelling, and all-subduing; no inadequacy nor weakness befall Him; no slumber nor sleep overtakes Him; no dissolution nor death does not prevail over Him. He is the Lord of the Kingdom and Dominion, be it visible or invisible, the Lord of Power and Might: His are dominion, subjugation, creation, and command; the Heavens are rolled in His right hand and created things are constrained by His hand. He is Unique in creating and inventing; He is alone in bringing into existence and innovating. He created all creatures and their deeds, and decreed their sustenance and their lives; nothing preordained escapes His hand and the mutations of things are not beyond His power. What He decrees is beyond calculation and What He knows has no end.

3- Knowledge: We bear witness that He knows all things which knowledge implies, encompasses all that happens from the limits of earth to the highest of the heavens; not an atom's weight in the earth or in Heaven is beyond His knowledge. therefore, He knows the creeping of the black ant upon the solid rock in the darkest night, and He learns the motion of the molecule in the midst of the air. He knows the secrets and that which is more shrouded in secrecy; He has knowledge of the suggestions of the minds, the movements of the thoughts, and the concealed things of the inmost by virtue of a knowledge which is eternally ancient by which He is persistently described through the ages, not by a renewed and acquired knowledge which arises in His Essence through experience.

4- Will: We bear witness that He is the Willer of all things that are, the Master

and Disposer of all originated things: nothing happens, whether in the dominion of visible or unseen, no matter meager or abundant small or great, good or evil, of use or disadvantage, belief or unbelief, knowledge or ignorance, success or failure, increase or decrease, obedience or disobedience, unless it is by His Will. What He wills is and what He does not will is not: there is not a glance of the eye nor a stray thought of the heart but that it is subject to His will. He is the originator of creation, the Restorer of creation, the Doer of whatever He wills. There is none that cancels His command, none that enhances His decrees.

There is no way for a servant to flee away from disobeying Him, unless it is by His help and mercy, and none has power to obey Him unless it is by His will. If men and jinns, angels and devils gather to move or to render still an atom's weight in the world, without His will, surely they would fail. His will exists in His essence as one of His attributes, by which He is persistently described from eternity, the Willer, in His infinity, of the existence of things at their appointed time which He has decreed. So they come into existence just at their appointed times even as He has willed in His infinity without precedence of sequence. They come to pass in accordance with His knowledge and will without variation or change. He does not direct things through arrangement of thought and awaiting the passage of time, and this is why one thing does not distract Him from another.

5- Hearing and Seeing: We bear testimony that He is All-Hearing, All-Seeing. He hears and sees all things in such a way that no audible thing, however faint is beyond His hearing, and no visible thing, however minute, is hidden from His sight. Distance does not hinder His hearing, nor does darkness obstruct His seeing. He sees without eyes and hears without ears in the same way as He perceives without a mind, grips without a hand, and creates without an instrument, since His attributes are, in no way, similar to these of created things, just as His essence is, by no means, similar to the essence of created things.

6- Speech: We bear witness to the fact that He speaks, commanding, forbidding, promising, and threatening, with a speech which is eternal, ancient, and self-existing, unlike the speech of created things, it is not a sound which is caused by the passage of air or the friction of bodies, nor is it a letter which is pronounced by the movement of the lips and tongue. We bear testimony to the fact that the Qur'an, the Bible, the Gospel, and the Psalms are His books revealed to His Messengers, that the Qur'an is recited by the tongue, written down in copies, and preserved in the heart. Nevertheless it is eternally ancient, subsisting in the essence of Allah, not subject to division and separation by its being transmitted to the heart and (transcribed on) leaves. We bear witness to the fact that Moses heard the speech of Allah with no sound nor word, just as the righteous will see the essence of Allah in the hereafter, with no substance nor accident. As long as He has all of these qualities, He is living, knowing, willing, hearing, seeing and speaking with life, power, knowledge, will, hearing, seeing, and speech, not only through the Essence.

7- Acts: we bear witness to the fact that there is no entity besides Him,

except that it originates by His Action and proceeds from His Justice, in the most beautiful and perfect and complete and just of ways. We bear testimony to the fact that He is wise in His actions, just in His Commandments; and in no way could His Justice be comparable with that of men, since prejudice might be expected from the latter in his dealing with the property of anyone else other than him, but in no way could injustice be expected from Allah, for as long as He does not encounter any property of another besides Him, He is not unfair in his dealing with it. Everything besides Him, men and jinns, angels and devils, Heaven and earth, animals, plants, and inanimate things, substance and accident, as well as things perceived and things felt, are all originated and created by His power from nothing and made from naught, since He existed in eternity by Himself and there was none along with Him. So He originated the creation thereafter just to demonstrate his Power and realize such of His Will as had preceded and such of His word as existed in eternity, not because He had any need or necessity for it.

We bear testimony to the fact that He is Generous in creating, inventing and enjoining obligations, which He has not done by necessity, and that He is gracious in beneficence and reform, which he has not done because of any need. His are generosity and kindness, beneficence and grace, since He is able to bring upon His creatures all ways of torture and to shower upon them all kinds of pain and affliction, and should He even do this, it would be out of His Justice, and not out of wickedness nor of tyranny. He rewards His believing servants for their acts of obedience out of His Generosity and encouragement rather than in accordance with their merit and desert. For in no way is He under obligation to anyone and injustice is not expected from Him. Furthermore, none has any claim against Him. His claim to obedience is obligatory and binding upon all creatures because He enjoined it upon them on the tongues of His prophets and not by reason alone. But He sent His apostles and demonstrated their truthfulness by way of explicit miracles and they conveyed His commands and prohibitions, His promises and threats. So it became obligatory upon all creatures to have faith in what they brought.

The Meaning Of The Second Word Of The Testimony

The second word of the testimony is that which affirms the Apostleship to all the Prophets and Messengers "Peace be upon them", and asserts the fact that Allah Almighty sent the unlettered Quraishi Prophet Muhammad "Allah's blessing and peace be upon him", as a Messenger to all the Arabs and non-Arabs, to both jinns and men. By his law He abrogated all the previous laws, except such of them as He confirmed. He gave him preference over all other prophets and made Him the chief of mankind, and rendered incomplete such of faith as affirms only the Allah's Oneness, i.e. "There is no god (to be worshipped) but Allah" unless it is followed by the testimony to the apostleship of the Prophet "Allah's blessing and peace be upon him", i.e. that Muhammad is the Messenger of Allah.

Moreover, he made it obligatory upon all the creatures to have faith in him, in all the things which he related (from his Lord) concerning the affairs of this world and the hereafter, in such a way that He will not accept the faith of any creature until he believes in that which the Messenger of Allah "Allah's blessing and peace be upon him" related concerning these which will happen after death, the first of which is the question of Munkar and Nakir. These are two awful and terrible creatures who will make the dead one sit up in the grave, both soul and body and will ask him about the Allah's Oneness and about the Apostleship, saying: "Who is your Lord? What is your religion? Who is your Messenger?" They are the two trial-causers of the grave and their questions are the first trial one will encounter after death.

One should have faith in the punishment of the grave and that it is real and that His Commandment pertaining to the body and soul is just and in accordance with His will.

He should have faith in the balance of acts and deeds with both its scales and tongue, the magnitude of which is like the firmaments of the Heavens and the earth, in which the deeds are weighed by the power of Allah Almighty, and its weights will be as minuscule as atoms and mustard-seeds, in establishment of exact justice. The records of the good deeds will be placed in a good manner in the scale of light, by which the balance will be weighed down according to the measure of their degrees in the Sight of Allah and by His grace, while the records of the evil deeds will be displayed in an ugly manner in the scale of darkness, by which the balance will be light by virtue of Allah's Justice.

One should also have faith in the bridge and that it is real: it is a bridge stretched over Hell, sharper than the sword's edge and finer than a hair, on which the feet of the unbelievers slip, according to the Commandment of Allah, and they fall into the Fire, whilst the feet of the faithful believers stand firm, by the grace of Allah, and thus they will be made to pass into the eternal abode and the everlasting life.

One should also have faith in the frequented fount-lake, i.e. the tank of Muhammad, from which the faithful believers will drink before being admitted to the Garden and after having crossed the bridge. Whoever gets a single sip therefrom will never become thirsty again. Its width is (as long as is the distance which is covered in) a month-journey, its water is whiter than milk and sweeter than honey, around which there are utensils as numerous as the stars of the heaven, into which flow two canals which stem from (the river of) Abundance (Kawthar).

One should also have faith in the reckoning and the differences between men concerning it: some will be directly questioned, some will be treated compassionately and some will be admitted to the Garden with no reckoning, and these are Allah's nearest devotees. Allah will ask such of Messengers as He likes about the conveyance of His message, and such of infidels as He likes about their rejection of the Messengers. He will ask the innovators about such of laws as they innovated, and the Muslims about their deeds.

One should also have faith in the fact that the monotheists will be released from the Fire of Hell after retribution has been exacted from them so that no monotheist will remain in the fire of Hell. One should have faith in the intercession of the Messengers, followed by the learned men of knowledge, then by the martyrs, and then by all the faithful believers, each according to his dignity and rank in the Sight of Allah Almighty. Such of believers as remains and has no intercessor will be released by Allah's Grace. That's because no believer will abide in the fire of Hell, and whoever has in his heart an atom's weight of faith will be brought out from the fire.

One should believe in the excellence of the holy Companions with their different ranks, and that the most excellent of mankind, after the Messenger of Allah "Allah's blessing and peace be upon him", is Abu Bakr, then Umar, then Uthman, and then Ali "Allah be pleased with them". One should think well of all the Companions and praise them, just as Allah and His Apostle "Peace be upon him" praised them.

All this is narrated in the Prophetic traditions transmitted from the Messenger of Allah "Allah's blessing and peace be upon him" and from his Companions. He who abides by all this and has faith in it with no suspicion will be of the people of truth and the right Law, and by so doing will keep himself far from the followers of error and the party of heresy.

We ask Allah Almighty, by His mercy, to make us perfect in certainty of faith and steadfast in religion; and this we ask for ourselves and for all the Muslims throughout the world. Verily, He is the most merciful of those who are merciful. And Allah's blessing and peace be upon the well-chosen, His servant Muhammad, our chief and master.

CHAPTER TWO: ON THE WAY OF PROGRESSION TO RELIGIOUS INSTRUCTION; AND THE SEQUENCE OF THE STAGES OF FAITH

It should be known that what we have already stated under the Exposition of the Creed should be presented to the child in his early years in order that he may memorize it, and its meaning will gradually be uncovered to him little by little as he grows older. The first step is to retain it in memory, after which he will come to understand it, then believe in it, then attain certainty of faith and acceptance, and all of this is obtained during childhood without proof. It is out of Allah's Grace upon mankind that He Almighty has expanded his heart to have faith from the very beginning without the necessity of any argument or proof. How can this fact be denied since all the creeds of the laymen are based on pure dictation and simple approval on authority of others? It is true that a belief which results from simple approval on authority of others may not be free of some weakness at the beginning, in the sense that it can be shaken and annulled by its opposite once it is mentioned; and it is for this that it should be strengthened and assured in the heart of the child and the layman until it is well established and unshakeable.

But even, the way of strengthening and assuring it does not lie in learning the art of argumentation and speculation so much as it lies in the recitation and

learning the interpretation of the Qur'an, in the study of the Prophetic traditions and their meaning, and in the performance of religious duties and acts of worship. Henceforth, a child's belief continues to increase in strength through such of the proofs and arguments of the Qur'an as falls on his ears, such of the illustrations of tradition and their advantages as he receives, such of the lights of the acts of worship and the fulfillment of the duties thereof as rises upon him, as well as through watching the righteous, sitting in their company, listening to their words, and observing their mark and manner in submission to Allah, feeling afraid of Him, and humbling themselves before Him. Such commencement of dictation are then like the sowing of the seed in the heart, while these actions will serve to water and irrigate the seed until it grows up and becomes strong and develops into a good and firm tree the roots of which are well grounded in the earth, and the branches of which rise up towards the sky.

Such listener should be strictly guarded as possible as it could be from argumentation and speculation, because the damage resulting from argumentation is greater than reform, and the resulting corrupt is greater than improvement. Indeed, the process of strengthening the faith of the child through argumentation is like striking a tree with an iron mallet for the purpose of strengthening it. Breaking its limbs in this way will destroy it, if not damage it fully. Watching is sufficient for you in this respect. If you compare the creed of the righteous and pious among the laymen with that of the speculators and those given to argumentation, you will find that the faith of the layman is as firm as the lofty mountain which is never moved either by storm or lightning, while the creed of the speculator who guards his belief with the syllogisms of controversy is like a thread hanging in the air, blown to and fro by the winds. But, an exceptio is made of those who have heard the proof of faith and have admitted it o authority of others, just as they have taken hold of faith itself and admitted it on authority of others, since there is no difference as far as approval on authority of others is concerned between the proof and the thing proved. That's because learning the proof is one thing, and arriving at it through independent thinking is another.

But if the child is brought up on this creed and is to pursue a worldly activity in order to earn his livelihood, nothing beyond it would be opened to him, though he would, in the opinion of the people of the truth, be saved in the hereafter, as long as the Law has not enjoined upon the ruffian Arabs to do anything more than a verbal approval of the literal meaning of these creeds. But they are not required to study, inquiry, and bring out of proofs. Nevertheless, if he hopes to be one of the followers of the way to the hereafter and be lucky enough to attain success in this respect, so that he could continue to act (upon his knowledge), sticking to piety, "restraining his soul from lust", and be given to self discipline and self-mortification, avenues of guidance would be opened for him which would disclose to him the realities of this creed through a Divine Light cast into his heart by self-mortification, in fulfillment of the promise of Allah Almighty about which He says: "And he who strives for us in Our ways We

will guide them; for Allah is assuredly with those who do right." (Al-Ankabut 69)

﴿ وَٱلَّذِينَ جَـٰهَدُوا۟ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ ﴾

Verily, this is the precious and valuable gem which is the ultimate goal of the faith of the saints and Allah's nearest devotees, to which the secret which rested in the bosom of Abu Bakr As-Siddiq and by which he excelled all others referred. The revelation of this secret, nay, these secrets, has different stages, in accordance with the degree of self mortification and the degrees of the purity and freedom of the inner self from anything other than Allah Almighty, as well as in accordance with the attainment of guidance by virtue of the light of faith.

This is similar to the differences of men in the comprehension of the mysteries of medicine, jurisprudence and the other sciences, which vary in accordance with their diligence, and their true nature in intelligence and good sense; and just as the former variations are beyond limitation, so are the latter.

A question: If you say that the study of argumentation and scholastic theology is blameworthy, like astrology, or that it is permissible or commendable, then, you should know that in this particular respect men go as far in both sides as to exceed the due bounds: some say that it is an innovation and thus it is unlawful and that it is better for the servant to face his Lord guilty of any sin, apart from the sin of polytheism, than to meet Him with that of scholasticism; and others say that it is an obligation whose duty is either collective or binding upon everyone, and that it is the best form of deed and the highest kind of obligation, in which there lies the confirmation of theology and the protection of Allah's religion. Among those who hold it unlawful are Ash-Shafi'i, Malik, Ahmad Ibn Hanbal, Sufyan and all these of sunnah among the predecessors and forefathers.

Ibn Abd Al-A'la' said: "I heard Ash-Shafi'i having said, On the day he was debating with Hafs Al-Fard, one of the Mu'tazilites: 'It is better for a servant to meet his Lord guilty of any sin, apart from the sin of polytheism, than to stand before Him with a bit of scholasticism.' I have also heard Hafs saying things which I cannot repeat." Ibn Abd Al-A'la reported also that Ash-Shafi'i said: "I have discovered among the scholastic theologians things which have never been expected from them. It is better for a servant to be put to the trial of violation of all of Allah's orders, with the exception of the sin of polytheism, than to devote himself to scholasticism."

Al-Karabisi narrated that Ash-Shafi'i was once asked about something belonging to scholasticism thereupon he grew angry and said: "Ask Hafs Al-Fard and his followers about this "Might Allah dishonour them"." When Ash-Shafi'i fell ill, Hafs visited him and said: "Who am I ?" Ash-Shafi'i replied: "You are Hafs Al-Fard: Might Allah neither keep nor make you prosper until you give up your sins." Ash-Shafi'i said: "If men but knew whatever lurks in scholastic theology they would have fled away from it in the same way as they flee away from a lion." He added: "Whenever I hear a man saying that the name is what is named or something else other than what is named, I bear witness that he is a

scholastic theologian and has no faith."

Az-Za'farani narrated that Ash-Shafi'i said: "My judgment concerning the scholastic theologians is that they should be beaten with palm leaves and carried while being in that state round among the tribes and clans, with the statement that this is the punishment of those who reject the Qur'an and the Prophetic sunnah, and rather address themselves to scholastic theology."

Ahmad Ibn Hanbal said: "A scholastic theologian never prospers. You can find none having delved into scholastic theology, but that his heart is corrupt." He was so strong in criticizing it that he abandoned Al-Harith Al-Muhasibi, in spite of his asceticism and godliness, because he composed a work on the refutation of heresy, telling him: "Woe to you! Do you not first declare their heretical beliefs in order to be able to reply to them, thereby forcing men to study these heresies and consider these suspicious matters, all of which will draw them into speculation and controversy." Ahmad Ibn Hanbal also said: "The scholastic theologians are heretics."

Malik said: "Have you seen how a theologian will reject his religion for a new one everyday when one of stronger argument confronts him?" In other words, the position of the theologians is changeable. Malik also said: "It is impermissible to accept the testimony of sectarians and heretics." In interpretation of this, some of his friends said that he meant by sectarians the scholastic theologians, no matter to what doctrine they might belong.

Abu Yusuf said: "He who seeks knowledge through speculation will become a heretic." According to Al-Hassan: "'Argue not with sectarians nor mix with them, nor hearken to them." Thus the traditionists among the Forefathers have unanimously agreed (upon their criticizing scholastic theology). The many restrictions which came down to us from them are incalculable. They have said that the companions did not refrain from scholastic theology, although they were better informed and more eloquent phrase-makers than anyone else, but because of their knowledge of the resulting evils. For this reason the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the hairsplitters be destroyed! Let the hairsplitters be destroyed! Let the hairsplitters be destroyed!" By this he meant those who are excessive in investigation and research. They (the earlier traditionists) also protested that had it (scholastic theology) been an integral part of religion the Messenger of Allah "Allah's blessing and peace be upon him" would have commanded (his Companions to address themselves to) it, and would have taught (them) its various ways, and would have praised it and commended its protagonists, seeing that he taught them abstersion and exhorted them to study the law of the obligatory shares of inheritance and commended (its teachers and learners). On the other hand he forbade them to delve into divine decrees saying: "Refrain from speculation on Divine decrees." The holy Companions continued to refrain from such speculations. To be sure, it is unfaithful and unjust to add to what the teacher set forth; and of a surety, the holy Companions are our teachers and the example which we should imitate, and we are their followers and disciples.

The other group protested that if the dangers of speculation result from such terms as essence and accident and the other strange terms with which the Companions were not familiar, it would not be difficult to explain, because there is not a branch of knowledge but that new terms have been introduced therein for making its meanings more understandable , as say, the science of Hadith, the science of exegesis, and the science of jurisprudence. Had those people to encounter such terms as refutation, invalidation, composition, deduction , and false collocation ,, as well as the other questions which are produced by analogy they would not be able to understand them. Therefore the introduction of new terms to signify a definite meaning is as legal as the invention of utensils and containers of new shape and form for usage in permissible things.

If it is the meaning of such terms which causes dangers, we intend to attain through them nothing but the knowledge of the proofs for the origination of the universe, the Allah's Oneness of the Creator, and (the essence of) His Attributes as they have come down to us in the Law. From which time, then, has the knowledge of Allah by proof been unlawful?

But if the main concern should be with sectarianism, fanaticism, sowing the seeds of enmity, hatred, and all that speculation and controversy give rise, then those are unlawful and should be avoided, against which it should be strictly guarded, in the same way as pride, conceit, hypocrisy, and the desire for power which the sciences of Hadith, exegesis and jurisprudence produce are unlawful and should be avoided, against which it should be strictly guarded. But even, let not that to which a branch of knowledge might lead prevent anyone from seeking that knowledge: How should the mention of the proof and the desire for learning and investigating it be forbidden in the presence of Allah's statement: "Say: Give your proof if you speak the truth" (Al-Baqarah 111)

﴿ قُلْ هَاتُوا بُرْهَٰنَكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴾

And: "... that he who would perish might perish by clear proof, and he who would live might live by clear proof" (Al-Anfal 42)

﴿ لِّيَهْلِكَ مَنْ هَلَكَ عَنۢ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَىَّ عَنۢ بَيِّنَةٍ ﴾

And: "Do you Have any authority for this?" (Yunus 68)

﴿إِنْ عِندَكُم مِّن سُلْطَٰنٍۭ بِهَٰذَآ ﴾

I.e. any evidence or proof for this. And: "Say: 'The absolute evidence is Allah's.'" (Al-An'am 149)

﴿ قُلْ فَلِلَّهِ ٱلْحُجَّةُ ٱلْبَٰلِغَةُ ﴾

And: "Have you not considered him who disputed with Abraham about his Lord, because Allah had given him dominion? When Abraham said: 'My Lord is He who gives life and death,' he said: 'It is I who give life and death,' Abraham said: 'Since Allah brings the sun from the East, do then bring it from the West.' The unbeliever was confounded, for Allah guides not the evil doers." (Al-Baqarah

258)

﴿ قَالَ إِبْرَٰهِـۧمُ فَإِنَّ ٱللَّهَ يَأْتِى بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَا مِنَ ٱلْمَغْرِبِ فَبُهِتَ ٱلَّذِى كَفَرَ ﴿٢٥٨﴾ ﴾

In this quotation, Allah Almighty mentions, by way of commendation, the controversy which broke up between Abraham and his opponent and how Abraham argued with and silenced him. Allah Almighty says too in this context: "This is our argument which we granted Abraham against his people." (Al-An'am 83)

﴿ وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَٰهَآ إِبْرَٰهِيمَ عَلَىٰ قَوْمِهِۦ ﴿٨٣﴾ ﴾

He Almighty further says: "They said: 'O Noah! Already have you disputed with us, and increased our disputation.'" (Hud 32)

﴿ قَالُواْ يَٰنُوحُ قَدْ جَٰدَلْتَنَا فَأَكْثَرْتَ جِدَٰلَنَا ﴿٣٢﴾ ﴾

He also says in the story of Pharaoh: "Said (Pharaoh): "And what is the 'Lord and Cherisher of the worlds'?" (Moses) said: "The Lord and Cherisher of the heavens and the earth, and all between, if you want to be quite sure." (Pharaoh) said to those around: "Do you not listen (to what he says)?" (Moses) said: "Your Lord and the Lord of your fathers from the beginning!" (Pharaoh) said: "Truly your messenger who has been sent to you is a veritable madman!" (Moses) said: "Lord of the East and the West, and all between! If ye only had sense!" (Pharaoh) said: "If you put forward any god other than me, I will certainly put you in prison!" (Moses) said: "What if I show you that which shall be a proof of my mission?" (Ash-Shu'ara' 23:30)

﴿ قَالَ فِرْعَوْنُ وَمَا رَبُّ ٱلْعَٰلَمِينَ ﴿٢٣﴾ قَالَ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَآ إِن كُنتُم مُّوقِنِينَ ﴿٢٤﴾ قَالَ لِمَنْ حَوْلَهُۥٓ أَلَا تَسْتَمِعُونَ ﴿٢٥﴾ قَالَ رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ ﴿٢٦﴾ قَالَ إِنَّ رَسُولَكُمُ ٱلَّذِىٓ أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾ قَالَ رَبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَمَا بَيْنَهُمَآ إِن كُنتُمْ تَعْقِلُونَ ﴿٢٨﴾ قَالَ لَئِنِ ٱتَّخَذْتَ إِلَٰهًا غَيْرِى لَأَجْعَلَنَّكَ مِنَ ٱلْمَسْجُونِينَ ﴿٢٩﴾ قَالَ أَوَلَوْ جِئْتُكَ بِشَىْءٍ مُّبِينٍ ﴿٣٠﴾ ﴾

In short the Qur'an, from its beginning to its end, is an argument with the unbelievers.

The fundamental proof adopted by theologians for the Allah's Oneness is the statement of Allah Almighty: "Had there been in either (Heaven or earth) gods besides Allah, both would have surely gone to ruin." (Al-Anbiya 22)

﴿ لَوْ كَانَ فِيهِمَآ ءَالِهَةٌ إِلَّا ٱللَّهُ لَفَسَدَتَا ﴿٢٢﴾ ﴾

Their fundamental proof for the Apostleship lies in His statement: "And if you are in doubt as to that which We have sent down to Our servant, then produce a Surah like it." (Al-Baqarah 23)

﴿ وَإِن كُنتُمْ فِى رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُواْ بِسُورَةٍ مِّن مِّثْلِهِۦ ﴿٢٣﴾ ﴾

Their fundamental proof for the resurrection is: "Say: He shall give life to them who first gave them life." (Ya Sin 79)

﴿ قُلۡ يُحۡيِيهَا ٱلَّذِيٓ أَنشَأَهَآ أَوَّلَ مَرَّةٖۖ وَهُوَ بِكُلِّ خَلۡقٍ عَلِيمٌ ﴾

Thus the Messenger of Allah "Allah's blessing and peace be upon him" did not cease to argue and dispute with the unbelievers. Allah Almighty says: "Dispute with them in the kindest manner." (An-Nahl 125)

﴿ وَجَٰدِلۡهُم بِٱلَّتِي هِيَ أَحۡسَنُۚ ﴾

The Companions, too, used to argue and dispute with the unbelievers, but only at the time of need. At the time of the companions the need for disputation was little.

The first to lay the foundation of bringing the innovators back to the truth by means of argumentation was Ali Ibn Abu Talib when he sent Ibn Abbas to the Khawarij. Ibn Abbas argued with them saying: "for which reason do you have hatred against your imam?" They said: "He has fought, but did get no war prisoners nor booty." Ibn Abbas said: "War prisoners and booty are taken only in war against unbelievers: Had A'ishah been taken as captive on the Day of the Camel and had fallen to the lot of anyone of you, would he have regarded it lawful to deal with her in the same way as he would deal with his own property (and ignore) that she is, according to the expression of the Qur'an, your mother?" They answered in the negative, and consequently two thousand of them surrendered by virtue of his argumentation with them.

It is narrated that Al-Hassan once debated with a Qadarite with the result that the latter retracted from his error. Ali Ibn Abu Talib "Might Allah honour him" once debated with a Qadarite. It is narrated that Abdullah Ibn Mas'ud argued with Yazid Ibn Amrah on the topic of faith. Abdullah(Ibn Mas'ud) said: "If I say that I am a believer it is just like my statement that I belong to the inhabitants of the Garden." Yazid Ibn Amrah said to him: "O Companion of the Messenger of Allah! This is but a slip on your part! What is faith unless it is to believe in Allah, His angels, books and apostles, as well as in resurrection and the balance (of both acts and deeds), to perform obligatory prayer, observe the obligatory fasts, and practice regular charity. Nevertheless, we have sins which we commit, and if we but know that they would be plotted out of us, we would know that we will be of the inhabitants of the Garden. For this reason we say that we are believers, but we do not say that we belong to the inhabitants of the Garden." Ibn Mas'ud replied: "By Allah, you have said the truth: this is a slip on my part."

It should be said that they (the Companions) did not devote themselves but a little to that (speculation), which they did briefly and only at the time of need. They did not delve into it for the purpose of writing about or teaching it, nor did they take it up as a profession. It is then said that they did not devote themselves to it but a little because there was no significant need for it, since no heresy had appeared at that time. They addressed themselves to it briefly because their only purpose was to silence the opponent and force him to recognize his error. Their objective was to reveal the truth and get rid of suspicious matters. Therefore, had the confusion of the opponent persisted or he proved unrelenting on his error,

they would have prolonged their argument, without reckoning, as it were, the need with weight or measure once they had entered into their (debate). Furthermore, they did not undertake the process of teaching and writing about it for it was their custom with regard to such sciences as jurisprudence, exegesis and Hadith.

If it is permissible to compose books on jurisprudence and to work out rare hypothetical cases which seldom happen, therewith to get ready for the time of need, or simply to sharpen the wits, it is also permissible for us to classify the methods of argumentation to get ready for the time of need, with the rising of suspicious matters or the uprising of an innovator, or to sharpen the wits or have the argument ready perchance at the time of need it will be within the reach of all, as the preparation of armaments for war before the day of battle.

This is all that might be said about both parties. But, if you ask me what I think of this, let me say that the truth of the matter is that those who condemn it absolutely and utterly and those who praise it absolutely and unconditionally are wrong. The question should be more carefully explained as follows:

It should be known that from among the prohibited things, there is firstly that, considered unlawful in its very nature, such as wine or (the flesh of the) dead. What I mean by 'its very nature' is that the cause of prohibiting it is a quality inherent in it: intoxication (in the case of wine) and putrefaction (in the case of the flesh of the dead). If we are asked concerning these two things, we would not be reluctant to say that they are absolutely unlawful, regardless of the possibility of making permissible the eating of the flesh of the dead at the time of need, or the drinking of wine when a person chokes over a morsel and finds nothing to swallow it with other than wine.

Secondly there is, from among things, those which may be rendered unlawful for some other reason, like making a transaction in opposition to one's Muslim brother during the period of choice, practicing traffic during Adhan, or eating earth which is rendered unlawful because of its harmful effect. Such things are divided into those which are harmful both in their small or large quantities and are absolutely unlawful, like, say, poison which is fatal whether in small or large quantity; and those which are harmful only when taken in excess like, say, honey, which is harmful to the feverish patient when it is taken in excess. The same applies to eating earth. nevertheless, rendering wine and eating earth absolutely unlawful, and honey lawful applies only to the most general cases.

In an event having opposing cases, , it will be far better, and much safer from falling into confusion to be analyzed independently and uniquely, which thus brings us back to theology, to say that it has points of advantage and disadvantage, merit and harm. As far as its merit is concerned, whenever it is useful it is either lawful, or commendable, or obligatory, as the occasion demands. As far as its harm is concerned, whenever it is harmful it is unlawful. Its harm lies in arousing doubts and destroying the creeds by moving them out from the realm of certitude and determination. These things are lost at the

beginning and their restoration by means of proof is doubtful; and it varies with the difference of individuals.

Such is its harm in the established faith. But even, it has another harmful effect which is represented in setting firm the belief of the heretics in their heresies and installing them in their hearts so that their claims become stronger and they grow more obstinate in their insistence on them. But such harm results from the fanaticism which disputation fires up. For this reason you see that a lay heretic can, by means of pleasant manner, be easily dissuaded from his error within a quick time, unless he were brought up in a town where disputation and fanaticism flourish, and in this case, if both the foremost and the last gather and exert combined effort to remove the heresy from his heart they will fail. On the contrary, passion, fanaticism, hatred of the opponents of debaters and non-conformist groups possess his heart and prevent him from grasping the truth. So even if he were told, "Do you want Allah to remove for you the veil and to disclose to you, by means of personal observation, that the truth is on the side of your opponent?" he would dislike it for fear that his opponent would become glad because of it.

This is the chronic disease which has become widespread among men all over the land. It is a kind of corruption inflamed by the debaters through their fanaticism. This is sufficient for its harm.

As to its benefits it is thought that it is of good benefit in disclosing facts and knowing them as they really are. But how far from the truth this is, because the fulfillment of such noble desire is beyond argumentation. Indeed, the perplexity and confusion brought about by argumentation prevail over anything it might disclose or unfold. If you were to hear that from a traditionist or a half-scholar you might think that they have fallen victims of that because of their ignorance, for men are the enemies of that which they know not. Take it from one who is well-versed in speculation, and, came to abandon it after a careful study and a thorough investigation of it in which he exceeded the extremities of its masters and went further to study in great detail other relevant subjects, and has become sure of the fact that the way to the realities of knowledge from this direction is closed.

By my life, argumentation might be of use in revealing, unfolding, and clarifying but a few things, yet this is very rare and only occurs in simple and clear matters which are readily understood even before going on any deep study of the art of argumentation. It has only one benefit: it preserves the creed for the laymen and guards it against the confusion of innovators by different kinds of argumentation. However, a layman is apt to be influenced by the argument of the innovator no matter false the argument might be; and to confront a false position with its counterpart might repel it. People are expected to follow this creed which we have already mentioned because the Law has ordained it for the good of their lives in this world and the hereafter, and because the righteous Fathers agreed on it. The learned men are expected to watch over it for the laymen from the ambiguities of the innovators, just as the magistrates are expected to well-guard

their property from the attacks of the wrongdoers and ravishers.

Since both its harm and benefit are clearly evident, one should be like the skillful physician who is careful of using dangerous drugs, which he does not apply except to the right place and only at the time of need, and as much as it is just needed.

To explain further, the laymen and the common folk who are engaged in crafts and trades should be let alone in the veracity of their beliefs which they have accepted when they have been instructed in the established faith which we have already stated. To teach them the art of argumentation and disputation is definitely harmful to them since it might arouse doubts in their minds which will shake their faith. Once these doubts are aroused it will be difficult to treat their shaken faith.

As to the layman who has faith in a certain innovation, he should be called back to the truth by way of thoughtfulness and delicacy and not through fanaticism: in other words, through nice words which have the power to convince the soul and have a positive effect on the heart, words much closer to those of the arguments of the Qur'an and the tradition, mixed with a few amount of admonition and warning. This is much better than debate along the line set down by the scholastic theologians, since the layman, on hearing such arguments, thinks that they are a kind of technique in disputation which the disputant has learned in order to force men to adopt his belief. so, if the layman fails to reply to these arguments he will assume that the scholastic theologians of his doctrine ar more capable of refuting them. Disputation with both this man and the former unlawful. Likewise it is unlawful to argue with one who has fallen victim t doubt, since doubt should be removed by way of thoughtfulness through admonition and understandable proofs free of excessive speculation and continual debate.

Verily, argumentation is of only one benefit, namely, when a layman has been convinced to believe in an innovation by means of a certain kind of argument, in which case it should be countered by the same kind of argument in order to bring the man back to the truth. This applies to him who, because of his liking of disputation, is no longer satisfied with the ordinary admonitions and warnings, but has reached such a state of suffering as from which nothing barring debate will heal him. For this reason it is permissible to argue with him. But in a country where heresy is rare and only a single doctrine prevails, it is sufficient to declare the creeds which we have already mentioned, without any attempt to take up the question of proofs. The person should wait until something questionable arises before he takes up the question of proofs which he should present as much as it is required, and in proportion with the need.

If the heresy is Common and there is fear that the children might be deceived by it, there would be no harm to instruct them in what is similar to what we have included in the book entitled Ar-Risalah Al-Qudusiyyah (The Holy Message), as a means for adverting the effect of the disputations of innovators in case such effect should confront the children. This is a brief amount which

we have included in this book because of its conciseness. If he (the child) is intelligent enough and well-aware of a certain question or falls skeptic of something in his mind, then the dangerous disease has appeared and its trouble has become visible. In this case, there will be no harm to promote him (the child) to what is similar to the amount which we have included in the book entitled Al-Iqtisad Fi Al-I'tiqad (The Economy In Faith), nearly fifty folios in which there is no departures from the foundations of the creeds to the other investigations of the scholastic theologians.

Should this satisfy him (the child) he might be let alone; otherwise, the disease has become chronic, its trouble aggravated, and the epidemic widespread. Let the physician be as thoughtful and tactful as possible, and let him await the will of Allah until, by virtue of His Grace, the truth shall be disclosed to the child. Otherwise he will persist in his doubt and skepticism as long as it is so ordained.

It is from this amount contained in that book and its like that benefit can be expected. The books which deal with anything other than this are of two kinds:

The first deals with things other than the foundations of the creeds, such as those which discuss propensities, transmutations, and perceptions, or discoursing on vision: whether it has or has not opposite which is called obstruction or blindness, and in case this obstruction exists, then it will be an obstruction (which hinders the eye) from (seeing) all invisible things, or affirmation of proof of obstruction for every visible thing that can be seen, in proportion to its number, in addition to other misleading nonsense.

The second is concerned with an additional expansion of the same arguments in their application to other subjects, with further questions and answers, i.e. details which add nothing but more perplexity and ignorance to him who has not already been satisfied with the previous amount. For many are the things which turn to be more abstruse with dilation and expansion.

If one says that the investigation into the rules of perceptions and propensities is of a great use for whetting the mind which is the instrument of religion just as the sword is the instrument of holy war, and consequently there is no harm in whetting it, it will be like saying that since playing chess whets the mind, it is a part of religion. This is out of madness because the mind may be whetted through the other sciences of Law in which there is no fear of harm or injury.

In this way, you know the amount of scholastic theology which is blameworthy and that which is praiseworthy, the conditions under which it is condemned and these under which it is praised, and the persons who might benefit from it and the persons who might be harmed.

A question: If you say that 'since you admit the need for it in refuting the arguments of the innovators, and since innovations have now risen and calamities have become widespread, the need for it has become urgent, undertaking this science should inevitably become a collective duty, just as taking up the protection of property and other rights and fulfillment of the duties of justice and government and their like. Furthermore, unless the learned men address

themselves to disseminating and teaching this science and making investigations in it, it will not survive, and if it were entirely left, it would vanish. To be sure, there is no sufficient capability, in human nature by itself, of overcoming the suspicious matters of innovators unless this topic is learnt and studied. For this reason, it should be taught, and investigation into it is now one of the collective duties, which was not customary at the time of the Companions when there was no urgent need for it.'

It should be known to you that the truth in which there is no doubt is that in every town, there should be somebody, who would undertake this science and address himself to it, in order to refute the suspicious matters of the innovators which are in circulation in such town. This undertaking should be accomplished by way of education, but it is not right to be taught to the laymen in the same way as the sciences of jurisprudence and exegesis are taught to them. That's because this (argumentation) is like drugs, and jurisprudence is like food: the harm of food is not dangerous but the harm of drugs is dangerous as we have already mentioned.

This science should not be taught but to men who have the following three characteristics: The first is wholehearted devotion to and passion for knowledge: for the working man is detained by his work from mastering the subject in full as well as from removing the doubts when they arise. The second is shrewdness, intelligence, and eloquence, because the stupid one gets no advantage from his understanding and the dull one gains nothing from his argument: on the contrary such a man is more apt to be harmed by disputation and expects no good from it. The third is that the man should, by nature, be righteous, religious, and pious: he should not be possessed by passions, because the wicked man would deviate from religion on his feeling of the least suspicion. Furthermore, passions would eliminate all preventions and remove the barrier which stands between him and worldly pleasures. He would not be keen on driving out anything questionable, but rather would seize upon it to free himself from any obligation. The things which such a student will spoil would be greater than those which he would reform.

When you know these divisions you would realize that, in disputation the praiseworthy argument is like those of the Qur'an: kind words which influence the hearts and convince the minds without going deeply into syllogisms and analyses which most people do not understand; and even if they understand them they render them trickeries and artifices which their advocate has learnt in order to make things abstruse. Should he be confronted by one of his professional colleagues he would resist him.

You also know that Ash-Shafi'i and all the forefathers were forbidden from delving into disputation as their main concern , because of the harm inherent in it to which we have already referred. The reports of Ibn Abbas's argumentation with the Khawarij and Ali's concerning free will show that their disputation belonged to the clear and evident kind, done only at the time of need. Such disputation is praiseworthy in all cases. Verily, the need for disputation varies

with the time, and this applies to the rule which governs it.

Such is the rule of the creed which Allah imposed on man and the method of defending and preserving it.

As to dispelling doubts, revealing truths, knowing things as they really are, and comprehending the mysteries which the words of this creed signify, there is no way to attain any of them except by means of self-mortification and overcoming passions, seeking Allah wholeheartedly and persisting in thoughts which are free from the defects of disputation. They are a mercy from Allah which comes only to those who expose themselves to its beneficence according to what Allah ordained to them and the extent to which they had exposed themselves to it as well as the capacity of their hearts and the degree of their purity. This is the sea whose depth cannot be reached, and whose water can not be traversed.

A question: If you say that this discussion refers to the fact that these sciences have external as well as internal meanings some of which are obvious and understandable at the first glance, while others are hidden and become gradually evident by means of self-mortification, self-discipline, solemn desire, pure thinking and a heart which is wholly devoted to what is sought for, and of course this is almost contrary to the Law since the Law does not have external and internal meanings, secret and manifest, but the external and the internal, the secret and the manifest in it are all the same, then you should know that the classification of these sciences into hidden and obvious is not denied by anyone of true insight but is denied only by those short of knowledge, who have obtained some knowledge in their youth, at which they stopped and made no further advance and consequently failed to promote to the lofty heights, where lie the high ranks of the learned men and saints.

This is clear from the indications of the Law. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily the Qur'an has an external as well as internal meaning, a scope as well as a point." Ali said, pointing to his breast: "Verily herein lies abundant knowledge; would that there were carriers to (comprehend and) transmit it." The Messenger of Allah "Allah's blessing and peace be upon him" said: "We assembly of prophets were commanded to communicate with everyone in proportion to his faculty of understanding." He further said: "No one has ever recited a tradition to a people which their minds have failed to understand but that it is a cause of temptation for them." Allah Almighty says: "These similitudes do We set forth to men, which none understands except those endued with knowledge." (Al-Ankabut 43)

﴿ وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَآ إِلَّا ٱلْعَٰلِمُونَ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily of knowledge there is that which is like a well-guarded thing, which none perceives but those who are endued with knowledge of Allah Almighty…" to the end of the Hadith as we have narrated it in the Book of Knowledge. He further said: "If you only know what I know, you would laugh little and weep much." If

this had not been a secret which he was forbidden to disclose to them because the minds were short of grasping it, why then did he not divulge it to them, putting in consideration that they would have surely believed him had he mentioned it?

In his comment on the statement of Allah Almighty "It is Allah who has created seven heavens and as many earths; the (divine) command comes down among them" (At-Talaq 12)

﴿ ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ ٱلْأَمْرُ بَيْنَهُنَّ ﴾

Ibn Abbas said: "Had I told you its interpretation, you would have stoned me to death" or " you would have said: 'He is a blaspheme'" according to another narration. Abu Hurairah said: "I have retained from the Messenger of Allah "Allah's blessing and peace be upon him" two things, one of which I have divulged, and had I to divulge the other, this throat (of mine) would be cut off." The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not by more fasting nor by much prayer that Abu Bakr has excelled you, but by a secret which rested in his bosom." There is no doubt that this secret was attached with the foundations of the creeds and not departed from it. However, what belonged to the foundations of religion could not have been hidden from the other Companions through its outward form.

Sahl At-Tastari said: "The learned man possesses three kinds of knowledge: exoteric knowledge which he conveys to these of what is exoteric; esoteric knowledge which he cannot reveal but to its own people; and a knowledge which stands between him and His Lord and which he cannot disclose to anyone." One of the Gnostics said: " To divulge the secret of Lordship is (as sinful as is the) unbelief." Another said: "Lordship has a secret, and if it is revealed, Prophethood will become invalid; Prophethood has a secret, and if it is disclosed, knowledge will become pointless; and the learned men of Allah have a secret, and if it is divulged, the law will become ineffective." If he who said this did not imply the uselessness of Prophethood as far as the feeble-minded are concerned because of their failure to understand, then what he said is wrong. Rather, what is true is that in which there is no contradiction. The perfect man is he whose knowledge does not destroy his piety, and the way to attain piety is Prophethood.

A question: If you say: "These verses and traditions may be subject to several interpretations. Show us, then, how their exoteric meaning differs from the esoteric, for if the esoteric is contradictory to the exoteric, it will make invalid the Law, which is the situation of those who say that reality is contrary to the Law, and of a surety, this is clear unbelief because the Law represents the exoteric and reality represents the esoteric. If the one is neither contradictory nor dissimilar to the other, then both are the same so, the division (of knowledge into exoteric and esoteric) will be of no use and the Law will have no secret meaning which should not be disclosed. But, both the hidden and the evident will be identical."

It should then be known to you that this question gives rise to a serious matter and leads to the science of Revelation which is an essential departure from the

purpose of the science of practical religion which is the topic of these books. The creeds which we have already mentioned are included within the deeds of the heart which we are required to admit with consent, by setting the heart firm on and sticking to them, not by striving to grasp their realities, since this is not binding upon all people. Had it not been an integral part of practical religion we would not have mentioned it in this book, and had is not been one of the external deeds of the heart we would not have mentioned it in the first half of the book.

The true revelation is characteristic of the essence of the heart and its inward part. But should the discourse lead to arousing doubt or the shadow of doubt as to the disagreement of the exoteric with the esoteric, it will be then necessary to present a brief explanation. For he who says that reality disagrees with the Law and the esoteric contradicts the exoteric is closer to unbelief than to belief. In fact, the secrets whose comprehension is unique to Allah's nearest devotees whose practice is restricted to them apart from the majority and which they do not divulge to the audience may be divided into five categories:

The first category is that the thing in itself is subtle and beyond the faculty of understanding of most minds. This means that its comprehension is restricted to the elite who should not divulge it to those who have no power to understand it lest it becomes a source of distress to them in case their minds fail to comprehend it or to perceive the concealed secrets of the spirit,. The Messenger of Allah "Allah's blessing and peace be upon him" himself refrained from explaining this part. That is because minds fail to grasp its reality and the imaginations are short of perceiving its truth. But think not that this was not disclosed to the Messenger of Allah "Allah's blessing and peace be upon him", for he who does not know the spirit does not know himself, and he who does not know himself does not know his Lord. It is not improbable that this was disclosed to many saints and learned men even though they were not prophets. But they exercised themselves in the etiquette of the Law and kept silent from the matters of which the Messenger of Allah "Allah's blessing and peace be upon him" himself was silent.

Indeed, the attributes of Allah have many hidden ones which are beyond the faculty of understanding of the audience. The Messenger of Allah "Allah's blessing and peace be upon him" mentioned nothing of them except those that are evident to the minds, such as knowledge and power and their like, which men understand in terms of something of the same kind they have and then suppose that they are able to perceive them through their own knowledge and power, putting in consideration that they have such qualities as are called knowledge and power. Thus, they arrive at that by means of analogy. But had the Messenger of Allah "Allah's blessing and peace be upon him" mentioned some of the attributes of Allah of which men have no like and which are similar, even a little, to anything they have, they would not have understood them. Thus, if the pleasure of sexual intercourse is mentioned to the child or to the impotent, it will not be understood by them except in terms of the pleasure of eating which they

understand, even though this kind of understanding is not obtained from real experience.

However, the difference between Allah's knowledge and power and human knowledge and power is so much greater than the difference between the pleasure of sexual intercourse and the pleasure of eating. In short, man has no power to understand but himself and his own attributes inherent to him at present or in the past. By comparison and analogy with these he comes to understand the attributes of others. He will also realize that there is a difference between his attributes and those of Allah in nobleness and perfection. Therefore it is not within the power of men but to ascribe to Allah what has been attributed to himself, such as action, knowledge, and power as well as other attributes, and to acknowledge that in the case of Allah they are more perfect and more noble. The most part of his emphasis would be on his own attributes rather than on those of majesty which belong absolutely to Allah Almighty.

For this reason the Messenger of Allah "Allah's blessing and peace be upon him" said: "I could not reckon Your Praises as they should be, for You are really praised just in the same way as You have praised Yourself." This does not refer to the failure to express what I comprehend so much as it is rather an admission of the failure to comprehend the essence of the majesty of Allah. So, someone said: "No one has truly known Allah except Allah Himself." Abu Bakr As-Siddiq said: "Praise be to Allah who has given men no way to know Him except through their failure to know Him." Let us now desist from this kind of discourse and rather return to the main topic, namely that one of these categories constitutes that which the minds fail to understand, such as the spirit and some of the attributes of Allah Almighty.

Perhaps the Messenger of Allah "Allah's blessing and peace be upon him" referred to something alike when he said: "Verily Allah has seventy veils of light. Had He removed them, the majesty of His face would have burnt everyone whose sight might happen to perceive His glory."

The second category of those hidden matters which Prophets and the saints refuse to mention or divulge implies those things which, being intelligible in themselves and the minds do not fail to understand, will be harmful to most hearers if they are mentioned although not harmful to the Messengers and saints. The mystery of the Divine decree which the learned men were forbidden to divulge belongs to this part. So, it is not improbable that certain truths may be harmful to some people just as the light of the sun is harmful to the eyes of bats and the rose perfume is harmful to black beetles. How could this be considered differently when we know that our statement that unbelief, adultery, sin, and evil exist all by the will of Allah, which in itself is true, but even, it has been harmful to some people who were moved to have the false impression to use it as an evidence for folly, recklessness, and approval of evil and wickedness? In this way Ar-Rawandi, as well as several separatists, have deviated from the right path by following such heresies.

Similarly, if the secret of the Divine decree were disclosed, the majority of

people would imagine (even falsely) that Allah is lacking in power, because their minds are short of comprehending anything which should remove that false impression. On the other hand, if someone talks about the day of Judgement arguing that it will come after a thousand years, or a few years after or before, his statement would be understood. But even, the appointed time of the day of Judgement has not been made known for the interest of men and for fear of any resulting harm. The interval may be long and the appointed time very far, with the result that people would become careless and heedless, putting in mind that the time of punishment and retribution is still very far, even though it might be, in Allah's knowledge close at hand., On the other hand, if the appointed time is made known, people would be severely frightened with the result that they would neglect their works and deals and the world would be vulnerable to ruin. Had this to happen as such and come true, it would be exemplary of this category.

The third category applies to such of things as will be understood causing no harm in the case it is mentioned clearly, although it is referred to by way of metaphor or allegory perchance it should have stronger and deeper effect on the heart of the listener. Its importance is as far as it leaves a greater impression on the heart.

Thus if a person had said that he had seen a man placing pearls around the necks of swine and his words were taken metaphorically to express the conveying knowledge to, and disseminating learning among those who are unworthy, the (ordinary) listener would readily understand its literal meaning while the thorough and careful listener, when he examines and finds that the man had no pearls and was not surrounded by swine, would see through and comprehend the inner and esoteric meaning. Consequently men differ in this respect. An example of this kind of speech is the following: A weaver and a tailor toil On either side of Spica Virginis: one is weaving shrouds for the dead, The other fashions swaddling clothes.

The poet expressed the celestial phenomena of the rising of the stars and their setting metaphorically through the parable of two artisans.

This kind of (metaphor) belongs to the principle of expressing a certain meaning through a picture which contains the same meaning or a similar meaning.

Belonging to the same kind are the words of the Messenger of Allah "Allah's blessing and peace be upon him" when he said: "Verily the mosque will shrink when people spit on its courtyard just as the piece of skin will shrink when it is placed over the fire." You can readily understand that the courtyard of the mosque does not actually shrink when people spit on it. What the words of the Messenger of Allah "Allah's blessing and peace be upon him" really mean is that the atmosphere of the mosque, being honoured and exalted, has been dishonoured and belittled by spitting, which is as opposed to the idea of the mosque as fire is to the integrity of the particles of skin. Belonging to the same kind are the words of the Messenger of Allah "Allah's blessing and peace be upon

him" when he said: "Is he who raises his head from prostration before the imam not afraid that Allah will transform his head into that of a donkey?" This, however, will never take place literally but only metaphorically since the head of the donkey is proverbial, not for its form and shape, but for its characteristic stupidity and foolishness. Thus, whoever would raise his head from prostration before the imam, his head would become like that of a donkey in stupidity and foolishness. It is this which is meant and not the shape which the literal meaning (of the words) indicates. For it is utterly foolish to place following the imam and preceding him together because they are contradictory. The knowledge that, in such cases, there are inner meanings which differ from the outward significations, can only be determined by either rational or legal evidence. The rational is when any interpretation according to the outward meaning is impossible, as in the words of the Messenger of Allah "Allah's blessing and peace be upon him" when he said: "The heart of the believer lies between two of the fingers of the Merciful (Allah)." When we examine the hearts of the believers we shall not find them surrounded with fingers, and consequently we shall know that the words are used metaphorically for power which is inherent in figures and constitutes their hidden life. Furthermore, power was metaphorically represented by the fingers because such a metaphor conveys the idea of power more completely. Of the same kind is the instance where Allah expresses the idea of His power metaphorically by saying, "Our words to a thing when We will it is but to say, 'Be,' and it is." (An-Nahl 40)

﴿ إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَآ أَرَدْنَٰهُ أَن نَّقُولَ لَهُۥ كُن فَيَكُونُ ﴾

The outward meaning of this verse is not possible because if the saying of Allah 'Be' was addressed to the thing before that thing came into existence, then it would simply be an impossibility since the non-existent does not understand address and, therefore, can not obey. And if it was addressed to the thing after the thing has come into existence, then it would be superfluous, since the thing is already in existence and does not need to be brought into being. But whereas this metaphor has been more impressive upon the minds in conveying the idea of the greatest power, recourse has been made to it.

Those cases where the inner meaning is determined by means of legal evidence are the cases which can be interpreted according to their literal and outward signification, but, on the authority of tradition, a meaning other than the outward was intended, as is the case in the interpretation of the words of Allah when he said: "He sends down the water from Heaven: then flow the torrents in their due measure, and the flood bears along a swelling foam." (Ar-Ra'd 17)

﴿ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَسَالَتْ أَوْدِيَةٌۢ ﴾

Here the word water stands for the Qur'an which the torrents represent the hearts. Some of the hearts receive and hold much; others receive much and hold little; while others still receive much and hold nothing at all. The foam represents

unbelief and hypocrisy, which, although it rises to and floats upon the surface of the water, does not last; but guidance which benefits men, endures. Into this part a group of men went deeply and interpreted the things which were mentioned in connection with the hereafter, such as the balance, the bridge, and the like. All this, however, is innovation because it was not handed down by tradition, especially since its literal and outward interpretation is not impossible. Therefore it should be interpreted literally.

The fourth category is where man comprehends the thing in a general way and then through further investigation and experimentation, he understands its particulars so that it becomes a part of him. Thus the two kinds of knowledge differ. The first, (i.e. the general) resembles the husks, while the second (i.e. the particular), resembles the pith. The first is the exoteric or outward, the second is the esoteric or inward. This is just like the example of the man who sees a person in the dark or from a distance and acquires a certain picture of that person. But when he sees him from a close range or after the darkness is gone, he realizes certain differences (between this second picture and the first). This last picture, however, is not opposed to the first but complementary to it. The same is true of knowledge, faith, and belief. For a man may believe in the existence of love, sickness, and death even before any of them occur. But to believe in their existence after they have taken place is more complete than believing in their existence before they take place.

In fact man has, with regard to passion and love as well as the other conditions, three different stages and three distinct degrees of comprehension. The first is to believe in the existence of the thing before it takes place; the second is to believe in its existence at the time of its occurrence; and third is to believe in its existence after it has taken place. To recognize the existence of hunger after it is gone is different from recognizing its existence before it is gone. Similarly, there are some of the sciences of religion which mature by experience and their mature state as compared with their premature state is like the esoteric as compared to the exoteric. Hence there is a difference between the sick man's knowledge of health and the healthy man's knowledge of it. In short, men differ in these four parts; yet in none of them is there an esoteric meaning which contradicts the exoteric. Rather the exoteric meaning completes and perfects the esoteric just as the pith completes the husk.

The fifth category is where concrete words are used figuratively. The feeble minded will regard the literal and exoteric meaning sensible and will not go beyond it; but the man who has an insight for realities will comprehend the secret it contains. This is like the words of him who said: "The wall said to the peg, 'why do you split me?' The peg replied, ('How do I know?). As him who is hitting me and does not let me go. Go see the mallet which is behind me' " This is, undoubtedly, figurative. Of the same kind are the following words of Allah, "Then He applied Himself to the Heaven, which was then but smoke: and to it and to the Earth He said: 'Come ye, whether in obedience or against your will? And they both said: 'We come obedient" (Fussilat 11)

﴿ ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ وَهِىَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ٱئْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَآ أَتَيْنَا طَآئِعِينَ ﴾

The stupid one, because of his lack of understanding, would assume that both 'the Heaven and the earth possess life, intellect, and the ability to understand speech. He would also assume that they were addressed by a speech of actually enunciated words which both could hear and reply to with enunciated words saying, "We come obedient." But he who has insight would realize that this was a figurative (use of language), and that Allah only expressed the idea that the Heaven and earth are subject to His will. Of the same kind, too, are the words of Allah when He said: "Neither is there aught which does not celebrate His praise." (Al-Isra' 44)

﴿ وَإِن مِّن شَىْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِۦ ﴾

The stupid one, because of his lack of understanding, would assume that the inanimate things possess life, intellect, and the ability to speak and enunciate words, so that they would have to say, "Praise be to Allah" in order that His praise might be established. But he who has insight would know that no actual utterance with the tongue was meant by that, but merely that everything, through his own existence, praises Allah, and in its own essence sanctifies Him and attests to His Oneness. As has been said: In everything He has a song Which declares that He is one.' In the same way it is said: "This masterpiece testifies that its maker possesses fair ability and perfect knowledge." This does not mean that the masterpiece actually utters the words, "I testify..." etc. but merely that, through its form and state, (it testifies to the ability and knowledge of its maker). Similarly everything does, in itself, stand in need of a creator to create and sustain it, to maintain its attributes and to move it to and fro in its different states. And through its need it testifies to its Maker by hallowing Him. Such a witness is comprehended by those who have insight, not those who stand still and venture not beyond externals. For this reason Allah said: "But their utterances of praise ye understand not." The feeble minded do not understand this at all, while Allah's nearest devotees and the versatile learned men do not understand it perfectly because everything hallows Allah and praises Him in many ways and each comprehends according to his intellect and insight. The enumeration of these witnesses is not becoming under the science of practical religion. In this part too those who cling to externals differ from those who have insight, and in it the disagreement between the esoteric and the exoteric becomes evident. In this connection people are either extremists or followers of the middle-road. As extremists, some have gone so far in the (allegorical) interpretation of words that they have explained away all or most of their outward and literal meaning. They have taken the words of Allah, "Yet shall their hands speak unto us and their feet shall bear witness" (Ya Sin 65)

﴿ وَتُكَلِّمُنَآ أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم ﴾

And: "And they shall say to their skin, 'Why do you witness against us?' They

shall say, 'Allah who gives a voice to all things, has given us voice'"(Fussilat 21)

﴿ وَقَالُوا۟ لِجُلُودِهِمْ لِمَ شَهِدتُّمْ عَلَيْنَا ۖ قَالُوٓا۟ أَنطَقَنَا ٱللَّهُ ٱلَّذِىٓ أَنطَقَ كُلَّ شَىْءٍ ﴿٢١﴾ ﴾

And the conversation which takes place between Munkar and Nakir, and in the balance, the bridge, and the judgment day together with the debate between the people of Hell and the people of Heaven when (the former) said: "Pour upon us some water, or of the refreshments Allah has given you" (Al-A'raf 50)

﴿ أَفِيضُوا۟ عَلَيْنَا مِنَ ٱلْمَآءِ أَوْ مِمَّا رَزَقَكُمُ ٱللَّهُ ۚ ﴿٥٠﴾ ﴾

And claimed that all this was figurative.

On the other hand some went to the opposite extreme and forbade any but the literal interpretation. Among those was Ahmad Ibn Hanbal who went as far as to forbid the allegorical interpretation of the words of Allah "'Be' and it is." (An-Nahl 40)

﴿ كُن فَيَكُونُ ﴿٤٠﴾ ﴾

(His followers) have claimed that these words were words of actual speech with enunciated letters and sounds brought into existence by Allah every moment He created a created thing. I have even heard one of his followers say that (Ahmad Ibn Hanbal) forbade the allegorical interpretation of all but three traditions, namely the words of the Messenger of Allah "Allah's blessing and peace be upon him" when he said: "The Black Stone (al-Hajar Al-Aswad) is the right hand of Allah in the earth;" and, "The heart of the believer lies between two of the fingers of the Merciful (Allah);" and "Verily I shall find the soul of the Merciful (Allah coming) from the direction of Al-Yaman." (Even here) the literalists have been inclined to forbid any allegorical interpretation. It is assumed, however, that Ahmad Ibn Hanbal knew that ascending (I?') is not fixity of location, and descending is not change of location; nevertheless he forbade allegorical interpretation for the good and welfare of people, since whenever it is allowed matters become worse and go out of control, overstepping the limits of moderation. Things which go beyond the limits of moderation are beyond control. Therefore there is no harm done by such a prohibition which is also attested by the lives of the Fathers who used to say, (when discussing verses and traditions), "Take them literally as they have been (revealed and) handed down." Thus Malik, on being asked about ascending, went so far as to say, "The fact of ascending is known but its manner is not; to believe in it is an obligation, to inquire about its manner is a heresy." Another group advocated the middle of the road position and permitted allegorical interpretation in everything which relates to the attributes of Allah but have taken the things which pertain to the hereafter in a literal sense and forbade their allegorical interpretation. The advocates of this position are the Ash'arites. The Mu'tazilites go further. They explain away the possibility of seeing Allah and His being possessed of hearing and sight. They also explain away the ascension of the Messenger of Allah "Allah's blessing and

peace be upon him" and claim that it had not taken place bodily, the punishment of the grave, the balance, the bridge, and other eschatological representations. Nevertheless they confess the resurrection of the body, Paradise with its food, perfume, and sex as well as other sensual pleasures, and Hell with burning first which scorch the skin and melt the fat.

The philosophers go still further. They interpret all eschatological representations as allegories denoting mental and spiritual pain, and mental and spiritual delight. They deny the resurrection of the body but believe in the immortality of the soul and that it will be punished or made happy by punishment and delight of non-sensual nature. They are extremists.

The true middle-road between this complete allegorization and the rigidity of the Hanbalites is subtle and obscure. It is found only by those who enjoy divine guidance and comprehend things by the aid of divine light, not by hearsay. Then when the mysteries of things are revealed to them, so that they see them as they are, they go back to (the Qur'an) and traditions and their wording; whatever agrees with what they see with the light of certainty they affirm, and whatever disagrees with it they interpret allegorically.

But he who bases his knowledge of these things on mere hearsay will thereby fail to secure a firm foothold or gain a well-defined position therein.

Such a man who confines himself to mere hearsay would do better to follow the position of Ahmad Ibn Hanbal.

But a closer examination and definition of the middle-road position in these things belongs to the vast subject of revelation which we must leave aside.

Our aim was only to make clear that the esoteric and exoteric may be in harmony with one another and that no disagreement exists between them. At any rate many things have been unfolded through (our discussion) of these five parts. It is our opinion that for the common people the explanation of the creed which we have already given is sufficient for them and that nothing further will be required of them in the first degree (where they stand). But if any fear of disturbances arises on account of the spread of heresies, then, in the second degree, recourse may be had to a (statement of the) creed wherein a brief and abridged outline of the obvious proofs is presented. We shall, therefore, present these obvious proofs in this book and shall confine ourselves therein to what we have issued to the people of Jerusalem, entitled Al-Risalah Al-Qudusiyyah Fi Qawa'id Al-'Aqa'id (The Jerusalem Epistle on the Foundations of the Articles of Faith) and contained in the third chapter of this book.

CHAPTER THREE: ON THE OBVIOUS PROOFS OF THE CREED WRITTEN IN JERUSALEM

We say: In the name of Allah, Most Gracious, Most Merciful. Praise be to Allah who distinguished the community of the faithful with the lights of certainty and favoured the people of truth by guiding them to the forts of faith; who saved them from the errors of the unrighteous and the wickedness

of the unbelievers, and with His grace led them to follow the example of the chief Apostle; who directed their footsteps in the way of the honoured Companions of the Messenger of Allah "Allah's blessing and peace be upon him" and enabled them to emulate the righteous Fathers, so that they protected themselves against the dictates of (sheer) reason with the strong cord (of Allah), and against the lives and beliefs of the ancients with the clear beaten track (of the Fathers), combining thereby the products of reason and the ordinances of the traditional Law. Furthermore they found out that mere verbal repetition of the words "There is no god but Allah, Muhammad the Messenger of Allah "Allah's blessing and peace be upon him"" is of no avail unless they completely understand what fundamental principles the words of the witness involve. They also have known that the two words of the witness, despite their brevity, contain an affirmation of the existence of Allah Himself, His attributes, and His works, as well as an affirmation of the truthfulness of the Messenger of Allah "Allah's blessing and peace be upon him". They have also known that faith is founded upon four pillars each of which involves ten principles (signal).

The first pillar is the knowledge of the essence of Allah and involves ten principles. They are the knowledge that Allah exists and that He is ancient and subsisting; that He is neither substance nor body nor accident; that He is not limited by direction nor fixed in location; that He is seen and that He is one.

The second pillar deals with the attributes of Allah and comprises ten principles. They are the knowledge that He is living, knowing, powerful, willing, possessed of hearing, seeing, and speaking; that He is removed from being a substratum for originated properties or a locus of phenomena; and that His words, knowledge and will are ancient and eternal.

The third pillar relates to the acts of Allah Almighty and involves ten principles. They are : that men's actions are created and willed by Allah and acquired by men; that Allah has been gracious to create and to invent; that He is free to impose unbearable obligations and to punish the innocent, while taking into consideration that which is salutary is not obligatory upon Him; that there is nothing obligatory except by Law; that the sending of prophets is possible and the prophecy of our Prophet Muhammad is true, being confirmed by miracles.

The fourth pillar is on the things accepted on authority and involves ten principles. They are the affirmation of the day of resurrection and the day of judgement, the inquisition (of the dead by) Munkar and Nakir, the torment of the grave, the balance, the bridge, the creation of Paradise and Hell, the nature of the imamate, that the excellence of the Companions is in accordance with the chronological order, the qualifications of the imamate, and that even though piety and knowledge are not possible to obtain (in the incumbent), his imamate is considered legitimate and binding.

The First Pillar Is The Knowledge Of The Essence Of Allah And That He Is One And It Includes Ten Principles

The first pillar is the knowledge of the existence of Allah Almighty: The first light which should be used for illumination and the first thing to be followed on the road of admonition are the instructions of the Qur'an, since no explanation is better than that of Allah. Thus He says: " Have We not made the earth as a wide expanse, And the mountains as pegs? And (have We not) created you in pairs, And made your sleep for rest, And made the night as a covering, And made the day as a means of subsistence? And (have We not) built over you the seven Firmaments, And placed (therein) a Light of Splendour? And do We not send down from the clouds water in abundance, That We may produce therewith corn and vegetables, And gardens of luxurious growth?" (An-Naba 6:16)

﴿ أَلَمْ نَجْعَلِ ٱلْأَرْضَ مِهَٰدًا ﴿٦﴾ وَٱلْجِبَالَ أَوْتَادًا ﴿٧﴾ وَخَلَقْنَٰكُمْ أَزْوَٰجًا ﴿٨﴾ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾ وَجَعَلْنَا
ٱلَّيْلَ لِبَاسًا ﴿١٠﴾ وَجَعَلْنَا ٱلنَّهَارَ مَعَاشًا ﴿١١﴾ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾ وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾ وَأَنزَلْنَا
مِنَ ٱلْمُعْصِرَٰتِ مَآءً ثَجَّاجًا ﴿١٤﴾ لِّنُخْرِجَ بِهِۦ حَبًّا وَنَبَاتًا ﴿١٥﴾ وَجَنَّٰتٍ أَلْفَافًا ﴿١٦﴾ ﴾

And: "Behold! In the creation of the heavens and the earth; in the alternation of the Night and the Day; in the sailing of the ships through the Ocean for the profit of mankind; in the rain which Allah sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds and the clouds which they trail like their slaves between the sky and the earth, (here) indeed are Signs for a people that are wise." (Al-Baqarah 164)

﴿ إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَٱلْفُلْكِ ٱلَّتِى تَجْرِى فِى ٱلْبَحْرِ بِمَا يَنفَعُ ٱلنَّاسَ وَمَآ
أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن مَّآءٍ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ وَتَصْرِيفِ ٱلرِّيَٰحِ
وَٱلسَّحَابِ ٱلْمُسَخَّرِ بَيْنَ ٱلسَّمَآءِ وَٱلْأَرْضِ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾ ﴾

He also says: "Do you not see how Allah has created the seven heavens one over the other? And made the moon a light in their midst, and made the sun as a (Glorious) Lamp? And Allah has produced you from the earth, growing (gradually), And in the End He will return you into the (earth), and raise you forth (again at the Resurrection)?" (Nuh 15:18)

﴿ أَلَمْ تَرَوْا۟ كَيْفَ خَلَقَ ٱللَّهُ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا ﴿١٥﴾ وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ ٱلشَّمْسَ سِرَاجًا ﴿١٦﴾ وَٱللَّهُ
أَنۢبَتَكُم مِّنَ ٱلْأَرْضِ نَبَاتًا ﴿١٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾ ﴾

And: "Do you then see? The (human Seed) that you throw out, Is it you who create it, or are We the Creators? We have decreed Death to be your common lot, and We are not to be frustrated. From changing your Forms and creating you (again) in (Forms) that you know not. And you certainly know already the first form of creation: why then do you not celebrate His praises? See you the seed that you sow in the ground? Is it you that cause it to grow, or are We the Cause?

Were it Our Will, We could crumble it to dry powder, and you would be left in wonderment, (Saying), "We are indeed left with debts (for nothing): "Indeed are we shut out (of the fruits of our labour)." See you the water which you drink? Do you bring it Down (in rain) from the Cloud, or do We? Were it Our Will, We could make it salt (and unpalatable): then why do you not give thanks? See you the Fire which you kindle? Is it you who grow the tree which feeds the fire, or do We grow it? We have made it a memorial (of Our handiwork), and an article of comfort and convenience for the denizens of deserts." (Al-Waqi'ah 58:73)

﴿ نَحْنُ جَعَلْنَـٰهَا تَذْكِرَةً وَمَتَـٰعًا لِّلْمُقْوِينَ ﴾

Any one with the least traces of brain in his head will, on considering the significance of these Holy Verses and examining the wonders of Allah's handiwork, in Heaven and on earth as well as the beauties of nature in animal and plant, realizes that this wonderful (universe) with its consummate order requires a creator to direct it and a maker to govern it and watch it over. Human nature, in tact, testifies that it is subject to the will of Allah and governed in accordance with His law. For this reason Allah Almighty says: "Is there any doubt concerning Allah, the Creator of the Heavens and of the Earth?" (Abraham 11)

﴿ أَفِى ٱللَّهِ شَكٌّ فَاطِرِ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ﴾

The Messengers were, therefore, sent in order to call men to monotheism, that they may say, "There is no god but Allah." They were not, however, commanded to say, We have a god and the world has another," because such a thing is inborn in their minds from the time of their birth. For this reason Allah Almighty says: "If indeed you ask them who has created the heavens and the earth and subjected the sun and the moon (to His Law), they will certainly reply, "Allah." How are they then deluded away (from the truth)?"" (Az-Zumar 38)

﴿ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ ﴾

And: "So set you your face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not." (Ar-Rum 30)

﴿ فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَـٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴾

Therefore there is in human nature and the testimonies of the Qur'an what will render the task of citing proofs unnecessary. Nevertheless, by way of preparation and following the example of the learned theologians, we say: One of the accepted axioms of the mind is that an originated phenomenon can not come into existence without a cause. Since the world is an originated phenomenon, it can not come into existence without a cause. That originated phenomena can not come into existence without a cause, is obvious. For every originated

phenomenon belongs to a certain definite time the precedence or the subsequence of which may be assumed. Its being definite in time and distinct from what preceded it and what succeeded it, will naturally require one who renders things definite (in time). As to one saying that the world is an originated phenomenon, its proof is found in the fact that bodies are not independent of motion and rest. Both states are originated phenomena; and whatever is not independent of originated things is itself originated. The proof comprises three claims.

The first is that bodies are not independent of motion and rest. This is readily understood and requires neither meditation nor thinking, for he who conceives of a body in neither the kinetic state nor in the static state is both ignorant and foolish.

The second claim is our saying that both motion and rest are originated phenomena, the proof of which is found in the alternation and in the appearance of the one after the other is gone. This is true of all bodies, those that have been seen as well as those that have not been seen. For there is not a static object the potential motion of which is not required by the mind, and there is no moving object the potential rest of which is not required by the mind. The novel is originated because of its emergence and the anterior because of its extinction since if its eternity were established its extinction would have become impossible, as we shall show and prove in establishing the subsistence of the Maker.

The third claim is our statement that whatever is not independent of originated things is itself originated. Its proof lies in the fact that if it were not so, then there would be, before every originated phenomenon, other originated phenomena which have no beginning; and unless these originated phenomena come to naught in their entirety, the turn for the present originated phenomena to come into being immediately would never arrive. But it is impossible for that which has no end to come to naught. Furthermore if the celestial spheres have revolutions, the numbers of which have no end, it is inevitable that their numbers be either odd or even, or both odd and even, or neither odd nor even. But it is impossible that their numbers be both odd and even at the same time, or neither odd nor even for this would be a combination of both the negative and the affirmative, since in the affirmation of the one is the negation of the other, and in the negation of the one is the affirmation of the other.

Furthermore they can not possibly be even because the even number becomes odd with the addition of one; and how could that which has no end be wanting one? Nor can they possibly be odd because the odd number becomes even with the addition of one; and how could it be wanting one when its number has no end? (Again they can possibly be neither odd nor even for this will mean that they have an end). Therefore the conclusion is that the world is not independent of originated phenomena, and that which is not independent of originated phenomena is itself originated. And when its being an originated phenomena has been established, its need for an originator becomes axiomatic.

The second principle is the knowledge that Allah Almighty is eternally

ancient: He has no beginning, but He is the beginning of everything and before anything living or dead. The proof of this is found in supposing that if Allah were originated and not ancient, He would have been in need of an originator Himself. In turn His originator would also need an originator and so on to infinity. And that which goes on and on endlessly will never reach an ancient originator which is the first cause. This is the required thing which we have called the Maker of the world and its Creator and Fashioner.

The third principle is the knowledge that Allah, besides being without beginning, is also everlasting without end. He is the first and the last, the visible and the invisible, since that of which the eternity is established its coming to an end is impossible. Its proof lies in the realization that if it came to naught it is inevitable that it should come to naught either by itself or through an opposing annihilating agency. And if it were possible for a thing, which is conceived of as self-subsisting, to come to naught, it will be possible for a thing, which is conceived of as self-annihilating, to come into being. And just as the sudden emergence of existence requires a cause, so does the emergence of extinction require a cause. That it will come to naught through an opposing annihilating agency is false, because if that annihilating agency were ancient, existence side by side with it would be inconceivable. But we have learnt in the two previous principles of the existence and eternity of Allah. How then did He exist in eternity with His opposite? If, however, the opposing annihilating agency were an originated phenomenon, its existence from eternity would be impossible because for the originated phenomenon to oppose the ancient and destroy its existence is less likely than the ancient to oppose the originated and prevent its existence. In fact prevention is easier than destruction while the ancient is stronger and more pre-eminent than the originated.

The fourth principle is that Allah is not a substance which can be isolated. Rather He transcends everything which resembles isolation. The proof of this lies in the fact that every substance which is definite is limited by its own place and is inevitably either quiescent in it or moving away from it. Therefore it is not independent of motion or quiescence. But both these are originated, and that which is not independent of originated phenomena is itself originated.

If an ancient definite substance were conceivable the eternity of the substances of the world would have been reasonable. And if a person should use the term substance (for Allah) and not mean thereby a definite substance, he would be mistaken as far as the use of the term is concerned, not as far as the meaning for which he had used it.

The fifth principle is that Allah is not a body composed of different substances, since the body is that which is composed of substances. When His being a substance limited by place is refuted, His being a body is also refuted, because every body is limited by place and is composed of substances.

But it is impossible for the substance to be free from division, composition, motion, quiescence, form, and quantity, all of which are

characteristic of originated phenomena. And if it were possible to believe that the Maker of the world is a body, it would also be possible to believe in the Divinity of the sun and the moon as well as other heavenly bodies. If, therefore, one should dare and call Allah a body but not mean thereby a composition of substances, he would be wrong as far as the name is concerned, but not in negating the idea of body.

The sixth principle is the knowledge that Allah is not an accident subsisting in a body or existing in a substratum; because an accident is that which exists in a body. But every body is inevitably originated and as such its originator exists before it. How then could (Allah) exist in a body when He has existent in eternity alone, with no other besides Himself, and then originated the bodies and the accidents after Himself. (Again how could He exist in a body) when He is a knowing, and able, and willing Creator as shall be discussed later. It is impossible for these attributes to exist in accidents.

On the contrary they are impossible except in a self-existing and self-sufficient being. The conclusion derived from these principles is that (Allah) is a self-existing being, neither substance, nor body, nor accident; that the whole world is made of substances, accidents, and bodies, and consequently He resembles nothing and nothing resembles Him. He is the living, the subsisting, there is none like unto Him. For how could the created resemble its creator, the ordained he who ordained it, and the fashioned, he who fashioned it. All bodies and accidents were created and made by Him; hence it is impossible that they be like unto Him or (in any way) resemble Him.

The seventh principle is the knowledge that Allah is removed from being limited by any direction because a direction is either above or below, right or left, before or behind. All these He had created and originated through the creation of man whom he made with two extremities, the one rests on the earth and comprises his feet, while the opposite extremity is his head. Consequently the term above was originated to indicate the direction of the head and the term below, the direction of the feet. This is true even of the ant which creeps on the ceiling with the result that the directions, in relation to it, are reversed-what we consider above is to it below, and what we consider below is to it above. Similarly man was created with two hands, the one usually stronger than the other. The term right was therefore originated to indicate the direction of the stronger hand and the term left to indicate the opposite direction. Consequently the right hand side is called the right and the opposite direction thereof is called the left. Man was also created with two (other) directions from one of which he sees and toward which he moves. Consequently the term before was originated to designate the direction toward which he moves, while the term behind was originated to designate the opposition.

Therefore the directions are originated through the creation of man; and had he not been created along these lines, but rather created round like a sphere, these directions would never have existed. How then could Allah have been

limited by any direction in eternity when every direction is originated.

Or how could He have become limited by any direction when He never had any direction above Him when He created man; for that will mean that He has a head, since above designates the direction above the head. But Allah is too exalted (above His creatures) to have a head (like their heads). Again how could He have become limited by any direction when He never had any direction below Him when he created man; for that will mean that He has feet, since below designates the direction below the feet. But Allah is too exalted (above His creatures) to have feet (like their feet). All this is impossible (to imagine) in the mind.

For whatever the mind conceives is definite is so far as it is limited by place, in the same way as substances are limited, or by substances, in the same way as accidents are. But the impossibility of His being a substance or an accident has been established; consequently His being limited by direction becomes impossible.

If therefore anything else is meant by the term direction other than these two meanings then the usage will be wrong in terminology and signification; because if Allah were above the world He would be opposite to it, and everything which is opposite to a body is either equal to it in size, or smaller or larger. All this implied measurement which necessarily requires an object or measurement. But Allah the One Creator and Ruler of the world is too exalted above such things.

As to the raising of hands heavenward at the time of petition it is because Heaven is the direction of supplication and implies a description of the one to whom the supplications are offered, such as majesty and grandeur, employing thereby the direction of height to represent the quality of glory and exaltation. For Allah is above in all dominion and power.

The eighth principle is that Allah is seated upon the throne in the sense which He willed by that state of equilibrium-a state which is not inconsistent with the quality of grandeur and to which the symptoms of origination and annihilation do not permeate. It is exactly what has been mean by the Comprehension of the sky in Allah's Design in the Qur'an as shown from the statement of Allah Almighty: "Moreover, He comprehended in His design the sky, and it had been (as) smoke." (Fussilat 11)

﴿ ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ وَهِىَ دُخَانٌ ﴿١١﴾ ﴾

This is only through dominion and power, as the poet said: "Bishr has gained dominion over Iraq, With neither sword nor shedding of blood." Thus were the people of truth compelled to pursue such a figurative and allegorical interpretation just as these of the esoteric knowledge were compelled to interpret the statement of Allah Almighty: "And He is with you wheresoever you may be. And Allah sees well all that you do." (Al-Hadid 4)

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾﴾

This has been taken, by agreement, to mean thorough comprehension and knowledge just as the words of the Messenger of Allah "Allah's blessing and peace be upon him", "The heart of the believer lies between two of the fingers of the Merciful (Allah)", have been taken to mean might and power, while his statement "The Black Stone is the Right Hand of Allah on earth" has been taken to mean veneration and honour, because if they were taken literally, the result would have been impossible. Similarly the sitting of Allah upon the throne, if it were left to mean fixity of location and stability, would necessitate that He who is seated upon the throne be a body in contact with the throne, and be either equal to it in size, or larger or smaller. But all this is impossible, and what leads to the impossible is itself impossible.

The ninth principle is that Allah, although removed from form and quantity and unlimited by directions and climes, is nevertheless seen with the eyes in the hereafter, the everlasting abode. For He Almighty says: "On that day shall faces beam with light, looking towards their Lord." (Al-Qiyamah 22:23)

﴿ وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ ﴾

But He cannot be seen in this world according to His statement: "No vision can grasp Him. But His grasp is over all vision: He is above all comprehension, yet is acquainted with all things" (Al-An'am 100)

﴿ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يَصِفُونَ ﴿١٠٠﴾ ﴾

And according to His statement in His conversation with Moses: "By no means can you see Me (direct); but look upon the mount; if it abide in its place, then shall you see Me." (Al-A'raf 143)

﴿ قَالَ رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ ۚ قَالَ لَن تَرَانِي وَلَٰكِنِ انظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي ﴿١٤٣﴾ ﴾

Would that I knew how the Mu'tazilites knew the attributes of Allah that Moses himself did not know; or how Moses asked to see Allah Almighty when seeing Him was impossible. Ignorance is more likely to be rampant among heretics and sectarians than among the Messengers.

The acceptance of the Holy Verse (which speaks) of seeing (Allah) literally (is justified) because it does not lead to anything impossible.

For vision is a kind of revelation and knowledge, although it is more complete and clearer than knowledge. And if it is possible to know Allah without reference to distance or direction is also possible to see Him with reference to distance or direction. And just as it is possible for Allah to see men without confrontation, it is possible for men to see Him without confrontation; and just as it is possible to know Him without modality or form, it is possible to see Him likewise.

The tenth principle is the knowledge that Allah is one without any associate, single without any like. He is separate in creating and innovating; He is alone in bringing into existence and inventing. There are none like Him to rival or equal Him, and none opposite Him to contest or contend with Him.

The proof of this is found in the statement of Allah Almighty: " If there were,

in the heavens and the earth, other gods besides Allah, there would have been confusion in both! But glory to Allah, the Lord of the Throne: (High is He) above what they attribute to Him!" (Al-Anbiya 22)

﴿ لَوْ كَانَ فِيهِمَآ ءَالِهَةٌ إِلَّا ٱللَّهُ لَفَسَدَتَا ۚ فَسُبْحَـٰنَ ٱللَّهِ رَبِّ ٱلْعَرْشِ عَمَّا يَصِفُونَ ﴾

This will be readily illustrated (by the fact) that had there been two gods and the first of them willed a certain thing, the second, if he were under compulsion to aid the first, would be a subordinate and impotent being rather than an almighty Allah; and if the second were able to contradict and oppose the first, he would be a powerful and dominating being while the first would be weak and impotent rather than an almighty Allah.

The Second Pillar Concerning the Attributes of Allah Almighty, and it includes Ten Principles

The first principle is the knowledge that the Maker of the world is almighty and that, in His statement: "He has power over all things."

He is truthful, because the world is perfect in its making and orderly in its composition. For he who would see a garment of silk, fine in its weave and texture, symmetrical in its embroidery and ornamentation, and would imagine that it was woven by a dead man that has no life, or by a helpless man that has no power, would be completely lacking in intellect and utterly foolish and ignorant.

The second principle is the knowledge that Allah is omniscient knowing all things and comprehending all things; nothing in Heaven or on earth is ever hid from His knowledge. He is truthful when He says, "And He knows all things." (Al-Baqarah 29)

﴿ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴾

Furthermore evidence of His truthfulness is found in His statement: "Should He not know, He that created? And He is the One that understands the finest mysteries (and) is well-acquainted (with them)." (Al-Mulk 14)

﴿ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴾

He has led you, through His creation, to arrive at the knowledge that you can not doubt the evidence which this intricate and orderly creation, even in insignificant and meager things, offers to the knowledge of the Maker of how to bring order and how to arrange. And what Allah Himself says is the last word in guidance and in revealing knowledge.

The third principle is the knowledge that Allah is living, because he whose knowledge and power are established, his being possessed of life will, of necessity, become established. If it is possible to conceive of the existence of an able, knowing, doing and ruling being yet lifeless, it will be possible to doubt the life of animals, despite their movements, as well as the life of all craftsmen and artisans, all of which is utter ignorance and error.

The fourth principle is the knowledge that Allah is willing. He wills all His

works and nothing exists which does not depend upon, and proceed from His will. He is the Creator, the Restorer, the Doer of whatsoever He wills. And how could He not be a Willer when, in everything which has proceeded from Him, He could have willed its opposite; and wherever there is no opposite He could have caused the Same thing to proceed from Himself before or after the time in which it has proceeded. His power is equal to coping with both opposites and both times in the same way. Therefore, it is necessary that there should be a will which directs His power to one or the other possible thing. And if knowledge would, in specifying the thing known, render the will needless, so that it could be said that a thing has come into being at a time when its existence had already been known, it would be possible for knowledge to render power needless, so that it could be said that a thing has come into being without (the instrumentality of) power, but simply because its existence had already been known.

The fifth principle is the knowledge that Allah is hearing and seeing. Neither the cogitations of the innermost heart nor the secret thoughts and reflections are hid from His sight; the sound of the creeping of the black ant upon the solid rock in the darkest night is not beyond His hearing. And how could He not see and hear when seeing and hearing are (attributes of) perfection not of defect? Could the created be more perfect than the creator, the thing made more magnificent and more complete than the maker? Or how could they ever be equal, no matter how much He might diminish in perfection while His creation and handiwork increase therein? And again how could the argument of Abraham against his father, who ignorantly and erroneously worshipped idols, be sound? Abraham addressed his father saying: "O my father! why worship that which hears not, and sees not and can profit you nothing?" (Maryam 42)

﴿ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنكَ شَيْـًٔا ﴾

But if these defects which characterized the idols of his father characterized his god as well, his argument would have been invalid and his evidence worthless, and the statement of Allah Almighty "This is Our argument which We furnished Abraham against His people" (Al-An'am 83)

﴿ وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَٰهَآ إِبْرَٰهِيمَ عَلَىٰ قَوْمِهِۦ ﴾

Would have been false. And just at is has been possible for the mind to conceive of His being a doer, although He has none of the physical senses, and knowing, although He has neither heart nor brain, so it is possible to conceive of Him as seeing, although He has no eyeballs, and hearing, although He has no ears, for all cases are the same.

The sixth principle is that Allah speaks with a speech which is a self-existing attribute. It is neither a sound nor a letter; it does not resemble the speech of other beings, just as His existence does not resemble theirs. In reality genuine speech is the speech of the soul although sounds were built into words merely as symbols, just as gestures and signals are often used to represent the same thing. How then has this fact not been known by a group of ignorant people while it

has been known by ignorant poets.

Said their spokesman: "Genuine speech is that of the heart; Our words are its outward expression." As to him whose intellect does neither deter nor restrain him from saying that his tongue is an originated thing, but what originates in it by means of his originated power is ancient, (you have no reason to expect that he will ever be sane again, and, therefore, shun all discussion with him. Similarly pay no attention to him who does not understand that the ancient is that thing before which nothing existed. (Thus in the phrase "Bism Allah" (In the Name of Allah) the b precedes the s and consequently the s cannot be ancient). For Allah has a secret (reason) for leading some men astray; "And whom Allah causes to err, none shall guide." (An-Nisa 88)

﴿مَنْ أَضَلَّ ٱللَّهُ وَمَن يُضْلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلًا ﴿٨٨﴾﴾

As to him who deems it improbable that Moses could have, in this world, heard a speech which was neither sound nor phone, let him deny that in the hereafter he could see a being who has neither body nor colour. But if it has been possible to conceive of seeing that which has no colour, or body, or size or quantity, while until now nothing else has been seen, the same thing would be possible in the case of hearing, just as it has been in the case of seeing. And if it has been possible to conceive of Allah as having one knowledge, which is the knowledge of all existent things, it would also be possible to conceive of Him as having one attribute, which is a speech comprising all that He has represented with words. And if it has been possible to conceive of the existence of the Seven Heavens, and Paradise and Hell, written all on a small piece of paper and preserved in a minute part of the heart, and seen with a part of the eyeball not exceeding the size of a lentil seed, without the Heavens and Earth, Paradise and Hell actually existing in the eyeball, or the heart, or the paper, it would also be possible to conceive of the speech of Allah as being read with tongues, preserved in the hearts, and written in books, without the actual existence of that speech in these things. For if the very speech (of Allah) should actually exist on the leaves of a book, Allah Himself, through the writing of His name on these leaves, would exist actually thereon. Similarly the very fire of Hell, through the writing of its name on the leaves, would exist actually thereon and (the leaves) would be consumed.

The seventh principle is that the self-existing speech (of Allah), as well as His other attributes, is ancient from eternity; since it is impossible that He be a substratum for originated phenomena and subject to change. On the contrary His attributes demand the same external nature which His essence demands. Change does not overtake Him and mishaps do not befall Him. Nay, He does not cease, in His eternal nature, to be described with the commendable attributes, and in His everlasting nature, to be far removed from change. For whatever is a substratum for originated phenomena is not free therefrom, and whatever is not free from originated phenomena is itself originated. The description of bodies with the epithet of origination was established because of the fact that they are

subject to change and variation in properties. How, then, could their Creator share with them (the property of) accepting change.

We conclude from this that the speech of Allah is ancient from eternity and self-existing. Only the sounds which represent it are originated. For just as it is possible to conceive that a child's desire for learning and his wish for it are existent in the personality of the father before the child is born-so that when he is born and attains maturity, having been given by Allah (a predilection for that) knowledge which is related to the father's desire, he becomes bound by that same desire which existed in the personality of his father and persisted until he has acquired the knowledge related to it-it is likewise possible to conceive that the divine command, which the words "Take off your shoes" represent, has existed in the personality of Allah (from the beginning), and that these words were addressed to Moses after he was born, having been given by Allah (the predilection for) their knowledge and an ability to hear that ancient speech (of Allah).

The eighth principle is that His knowledge is ancient. He has not ceased to know Himself and His attributes, as well as everything which He creates.

Everything which He creates is not novel to Him, rather it comes into being with His eternal knowledge. Thus if we were given foreknowledge of the coming of Zaid at sunrise, and that foreknowledge persisted until the sun had risen, then the coming of Zaid at sunrise would have been known to us through that foreknowledge without any necessity for its renewal. This is, then, how the eternal nature of the knowledge of Allah should be understood.

The ninth principle is that His will is ancient. In its eternal nature it governs the origination of phenomena in their appointed times in accordance with the eternal foreknowledge (of Allah). For if His will were originated (and not ancient), it would have become a substratum for originated phenomena.

Furthermore if the will of Allah should happen in other than Himself, He would not be the Willer of it, just as you would not yourself execute an action which is not in yourself. No matter what hypothesis you may assume, its presence requires another will, and likewise the other will requires a third, and so on to infinity. And if it were possible for a will to come into being without (another) will, it would be possible for the world to come into being without a will.

The tenth principle is that Allah is living possessing life, powerful possessing might, willing possessing a will, a speaker with the ability to speak, a hearer who can hear, and seeing possessing sight. He has the qualities of these ancient attributes. To speak of a knower but without knowledge is like speaking of one who is wealthy but without wealth, or of knowledge without a knower, or a knower without something known. For knowledge, the knower, and that which is known are inseparable just as murder, the murdered, and the murderer are inseparable. And just as it is impossible to conceive of a murderer without murder and one murdered, or of one murdered without a murderer and murder, it is impossible to conceive of a knower without knowledge, and of knowledge

without something known, and of something known without a knower. These three are inseparable and the one is inconceivable without the other. Whoever would deem it possible that a knower would exist independently of knowledge, he would have to deem it possible that a knower could exist independently of that which is known, and that knowledge could exist independently of a knower, since there is no difference between these qualities.

The Third Pillar Concerning The Knowledge Of The Acts Of Allah Almighty, And It Includes Ten Principles

The first principle is the knowledge that every originated phenomenon in the world is of His make, creation, and invention. There is no other creator of it besides Him, and there is no innovator of it except Him. He created men and made them, and He brought into being their freedom and actions (sing. . . All the works of His servants are created (by Him) and for Him, and are connected with His power, confirming thereby His statement: "That is Allah, your Lord! There is no god but He, the Creator of all things; then worship you Him; and He has power to dispose of all affairs" (Al-An'am 102)

﴿ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ خَٰلِقُ كُلِّ شَىْءٍ فَٱعْبُدُوهُ ۚ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ (١٠٢) ﴾

And "But Allah has created you and your handiwork!" (As-Saffat 96)

﴿ وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ (٩٦) ﴾

"And whether you hide your word or publish it, He certainly has (full) knowledge, of the secrets of (all) hearts. Should He not know, He that created? And He is the One that understands the finest mysteries (and) is well-acquainted (with them)." (Al-Mulk 13:14)

﴿ وَأَسِرُّوا۟ قَوْلَكُمْ أَوِ ٱجْهَرُوا۟ بِهِۦٓ ۖ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ (١٣)
أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ (١٤) ﴾

He commanded His servants to be careful in their words, works and secret thoughts and intentions, because He knows the orientation of their works, having arrived at this knowledge through (the act of) creation. And how could He not be a creator of the works of man when His power is complete and free of any impotence. Furthermore His power is connected with the actions of the bodies of men. These actions are similar to one another and the connection of the power of Allah with them is essential. What then would prevent its connection in the case of some actions and would not prevent it in the case of others, when all are similar? For how could the animal be capable of invention by itself? The spider and the bee as well as the other animal's product fine works which amaze the minds. But how could they have invented these things alone without the Lord of Lords, when actually they are not aware of the benefits they produce? Let all creatures be abased, for Allah, the Lord of Heaven and Earth, is the sole ruler of the visible and the invisible worlds.

The second principle is the fact that Allah, being the sole inventor of the actions of His servants, does not prevent them from doing voluntary actions by

way of acquisition, for Allah has created will as well as the willed, choice as well as the chosen. Will is a quality with regards to man and a creation of Allah rather than an acquisition; whereas actions are a creation of Allah and an acquired quality of man. They were created voluntary through His will which is one of His attributes. Furthermore they are related to another quality which is called freedom. Consequently in this relation, they are called an acquisition. And how could they be the result of complete compulsion when the difference between the voluntary actions and the involuntary reflexes is instinctively comprehended by man? Or how could they be a creation of man when he does not know the different parts of acquired actions and their numbers? Thus when the two extreme positions are disproved, (namely the position that actions are the result of compulsion and the position that they are the result of volition), there remains nothing except the middle-road position which asserts that they are voluntary through the will of Allah by invention and through the will of the servant by another connection which is expressed by the term acquisition. The connection between the will and the willed need not necessarily be one of invention only, since the will of Allah in eternity was connected with the world although the world was not yet invented, and at the time of invention the connection is of a different nature. Hence it is evident that the will is not limited by the necessity that the willed should obtain.

The third principle is that the works of the servant, although they are his acquisition, are nevertheless willed by Allah. Neither a twinkling of an eye nor a stray thought of a heart ever occur, either in the visible or the invisible world except through His decree and will. He is the source of good and evil, benefit and harm, belief (Islam) and disbelief, knowledge and ignorance, success and failure, orthodoxy and heresy, obedience and disobedience, monotheism and polytheism. There is none that rescinds His Commands, none that supplements His decrees. He leads astray whom He wishes and guides whom He wishes. "He cannot be questioned for His acts, but they will be questioned (for theirs)." (Al-Anbiya 23)

﴿ لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ ﴿٢٣﴾ ﴾

This is attested in tradition by the statement which has a catholic consent of all the faithful, namely, "What He wills is and what He wills not is not" as well as the statement of Allah Almighty "that, had Allah (so) willed, He could have guided all mankind (to the Right)" (Ar-Ra'd 31)

﴿ أَن لَّوْ يَشَآءُ ٱللَّهُ لَهَدَى ٱلنَّاسَ جَمِيعًا ۗ وَلَا يَزَالُ ٱلَّذِينَ كَفَرُوا۟ تُصِيبُهُم بِمَا صَنَعُوا۟ قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّىٰ يَأْتِىَ وَعْدُ ٱللَّهِ ۚ إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ ﴿٣١﴾ ﴾

And: "Had we pleased we had certainly given to every soul its guidance." (As-Sajdah 13)

﴿ وَلَوْ شِئْنَا لَءَاتَيْنَا كُلَّ نَفْسٍ هُدَىٰهَا وَلَٰكِنْ حَقَّ ٱلْقَوْلُ مِنِّى لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿١٣﴾ ﴾

As to the evidence for it from reason (we know) that since Allah does neither like nor will sins and crimes, they must be in accordance with the will of the enemy, the devil (Iblis), who is the enemy of Allah, and consequently what takes place in accordance with the will of the enemy will be greater than what takes place in accordance with the will of Allah. How on earth would a Muslim deem it possible that the authority of the most powerful Allah, He of the majesty and honour, be reduced to a state (so weak) that if the authority of a village chieftain were reduced to it, he would scorn and adjure it, since if the enemy of the village chieftain can achieve in the village itself more than the chieftain himself, the latter would abjure his rank and resign his office? But his prevails among men, and according to the innovators, its prevalence is contrary to the will of Allah. This would be the limit in weakness and impotence. Allah, the Lord of Lords is high exalted above the blasphemous words of the transgressors.

Furthermore when it becomes evident that the works of men are, in relation to Allah, created, it follows that they are also, in the same way, willed by Him. If it should then be asked, "How does Allah forbid what He has willed and enjoin what He does not will?" we would say that the question is not that of will. Therefore if a master strikes his slave and is reprimanded by the sultan, he justifies his action by the rebellion of the slave against him. But the sultan disbelieves him. So he attempts to prove his contention by ordering the slave to do something which the slave would refuse in the presence of the sultan. Therefore he tells the slave to saddle a mount. Now the master ordered the slave to do something the fulfillment of which he did not really desire. If he had not given his order, he would not have been able to justify himself; and if had really desired its fulfillment he would have desired destruction for himself, which thing is impossible.

The fourth principle is the knowledge that Allah is generous in creating and inventing and gracious in imposing obligations upon men. Neither creation nor imposing obligations were necessary for Him although the Mu'tazilites hold that these were necessary for the welfare of men. But this is impossible since He is the sole cause, the only being to enjoin and to forbid. How then can He be subject to any necessity or exposed to any need or petition.

The obligatory means one of two things: First an act in the neglect of which is harm, either remote as is the case when we say that it is necessary for men to obey Allah if they want to escape torment by fire in the hereafter, or immediate as is the case when we say that it is necessary for him who is thirsty to drink lest he dies. Secondly, it means anything the non-existence of which would lead to an impossibility. Thus it is said that the existence of that which is known is necessary since its non-existence will lead to an impossibility, namely knowledge becoming ignorance.

If the adversary, by saying that the act of creation is necessary for Allah, should mean the first signification, he would expose Allah to harm. If he should mean the second signification, he would then be a Muslim, since when

knowledge of thing obtains, its existence will be inevitable. But if he should mean a third signification, that thing is unintelligible. As to his statement that (creation and imposing obligation are necessary for the welfare of men, it is worthless since if no harm would overtake Allah for neglecting the welfare of men, the assertion that (creation and imposing obligation) are necessary, as far as Allah is concerned, is meaningless. Furthermore, the welfare of men demands that Allah should create them in Paradise; to create them in the world of misery and to expose them to sin, lay them open to the dangers of punishment, and to the terrors of resurrection and the day of judgment, spell no bliss in the opinion of the intelligent.

The fifth principle is that, contrary to the position of the Mu'tazilites, Allah is free to impose on men obligations which are beyond their power to fulfill, For if this were not contingent, it would be impossible for men to ask Allah to spare them that burden. But as a matter of fact they have beseeched Allah to spare them that burden when they said." "O our Lord! Lay not on us that for which we have no power (to endure)." (Al-Baqarah 286)

﴿ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ﴾

Furthermore Allah has informed His prophet that Abu-Jahl would not believe Him, nevertheless Allah commanded the Messenger of Allah "Allah's blessing and peace be upon him" to command Abu-Jahl to believe in all the statements of Allah. But among the statements of Allah were those that Abu Jahl (Father of Ignorance) would not believe Him. How then would he believe Him by not believing Him? The existence of such a thing is absolutely impossible.

The sixth principle is that, contrary to the position which the Mu'tazilites hold, Allah is free to inflict pain on men and to torment them, without their having previously committed any offence, and without the necessity of compensating them with future rewards. For He has freedom of action among His subjects and its inconceivable that His subjects would oppose His freedom therein. Tyranny is dispensing with the possessions of others without their permission.

But this is impossible in the case of Allah, because He does not confront possessions belonging to others besides Himself whereby His dispensing with these possessions could be tyrannous.

The existence of such a thing proves its contingency. Thus the slaughter of animals is an infliction of pain on them, and the various kinds of torture which man imposes upon them have not been preceded by any offence. If it should be said that Allah will raise them from the dead and will reward them according to the amount of pain which they suffered, and that such action is necessary, and, therefore, incumbent upon Allah to perform, we would say that anyone who would claim that it is incumbent upon Allah to bring every ant which was killed under the feet and every bug which was crushed between the fingers back to life, so that He might reward them for the pains which they suffered, would violate

the dictates of the Law and reason, since He would regard resurrection and reward necessary and therefore incumbent upon Allah. If he means thereby that Allah will suffer some harm through its neglect, then it is impossible; and if he means something else, we have already said that it will be intelligent whenever it does not conform to (any of) the (two) meanings of the term necessary mentioned above.

The seventh principle is that Allah does with His servants whatever He wishes and does not have to take into consideration that which is salutary for His servants, because of what we have already mentioned regarding the fact that there is nothing necessary and, therefore, incumbent upon Allah. In fact it is not reasonable to think of necessity in connation with Allah. "He cannot be questioned for His acts, but they will be questioned (for theirs)." (Al-Anbiya 23)

﴿ لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ ﴾

I wonder what answer would the Mu'tazilites give when, in connation with his statement that it is incumbent upon Allah to do what is salutary and good, we place before Him the following (hypothetical) problem: It is supposed that in the hereafter an argument takes place between two persons, a child and an adult, both of whom died Muslims. Now, according to the Mu'tazilites, Allah exalts the rank of the adult and gives him preference over the child, because the former toiled and labored in acts of worship after he attained maturity. In fact this is incumbent upon Allah according to the Mu'tazilites. Suppose then that the child says, "O my Lord! Why have you exalted his rank above mine?" And Allah answers, "Because he has attained maturity and has labored in acts of worship." Thereupon the child rejoins, "But Lord, it is you who have caused me to die a child. You should have prolonged my life until I attained maturity; then I would have labored in Your worship. But You, O Lord, have deviated from justice by favouring him with long life. O Lord! Why have You so favoured him?" Allah would reply: "Because I knew that if you had lived to attain maturity, you would have committed the sins of polytheism and disobedience. Hence it was salutary for you to die a child." Such will the apology of the Mu'tazilite be for Allah. But then the unbelievers will cry up from the midst of Hell-fire saying: "O Lord! Have you not known that if we had lived to attain maturity we should have committed the sin of polytheism? Why then have you not caused us to die in childhood before we could sin? We should have been content to enjoy in Heaven a lesser rank than that of the Muslim child." What kind of answer could be given for this? In the face of this situation, is it not imperative to conclude that divine matters, in view of their majesty, transcend the evaluation and judgment of the followers of the Mu'tazilite school ? If it should be said that since Allah can consider that which is salutary for men but instead he inflicts upon them all manner of torment, His action is undesirable and unworthy of wisdom, we should then say that the undesirable is that which does not promote the satisfaction of one's desire. But a thing may be undesirable to one person and desirable to the other if it disagrees with the desire of the one and promotes that

of the other. Thus a family would deem the murder of their child undesirable but their enemies would welcome it. Hence if that which does not promote the satisfaction of the desire of Allah is what is meant by the word undesirable, then it is impossible, because Allah has no desire and, therefore, it is impossible to conceive of anything undesirable proceeding from Him, just as it is impossible to conceive of Allah being tyrannous, because it is impossible to conceive of Him acting freely with the possessions of others, (since He does not confront possessions belonging to others besides Himself). But if that which does not promote the desire of some other than Allah is what is meant by the word undesirable, then why did you say that it was impossible for Him? Is it not merely wishful thinking, disproved by what we have postulated in the debate of the adult and the child and the plea of the unbelievers from the midst of Hell-fire? Furthermore the wise is he who knows the realities of things and capable of harnessing them in accordance with his will. It is here where the consideration of that which is salutary is imperative. And as to the wise among us, he takes into consideration that which is salutary as far as he himself is concerned, in order to gain there with praise in this world and reward in the hereafter, or to prevent some evil from befalling him-all of which are impossible in the case of Allah.

The eighth principle is that the knowledge of Allah and obedience to Him are obligatory upon men, not, as the Mu'tazilites say, on account of reason, but on account of the ordinance of Allah and His Law. For if reason renders obedience obligatory, it does so either for nor purpose, which thing is impossible, or for some purpose or desire. This must refer either to Allah, which thing is impossible since Allah is free of all desires and wants (in fact belief and unbelief, obedience and disobedience, are, the same in relation to Allah), or to the desire of the creature, which is also impossible, since the creature has no desire at the time, but rather he is worried by reason and is deterred from his desires because of it; and he has no desire except reward or punishment in the hereafter. But how could it be known that Allah rewards man for obedience and disobedience and does not punish him for them when both, in relation to Him, are the same. Furthermore He has no inclination to the one or to the other and is not characterized by the one or the other. The knowledge of how to distinguish between them was arrived at through the Law; while he who arrives at it through drawing an analogy between the creator and the creature errs, as the creature distinguishes between gratitude and ingratitude on the basis of the amount of joy, gladness, and pleasure which he derives from the one or the other.

If it should be said that if study and knowledge are not rendered obligatory except through the Law, which does not become fixed and defined unless the person who is required to fulfill its obligations studies and examines it, and if that person should say to the Messenger of Allah "Allah's blessing and peace be upon him" that reason does not place upon him any such obligation, and, therefore, he is not going to pursue the study of the Law despite the fact that it becomes fixed and defined only through such study, with the result that the Messenger of Allah "Allah's blessing and peace be upon him" is silenced, we would then say that this

argument is the same as that of the person who, on being warned by another that there is a wild lion standing behind him, and that unless he runs away the beast will devour him, and that he can ascertain that the warning is true if he will only look behind, says to the one who warned him that the truth of the warning can be established only if he looks behind him, yet he is not going to do so unless the truth of the warning is first established. This will reveal the foolishness of the man and will accomplish nothing besides exposing him to the danger of being devoured. It will not, however, cause the Warner any harm. The same is true of the Messenger of Allah "Allah's blessing and peace be upon him" who says, "Beware, for death is lurking behind you and further beyond wild lions and consuming fire await you. If we do not take heed for yourselves and admit my truthfulness by acknowledging my miracle, you will surely perish. He who will take notice will realize the dangers, take the necessary precautions, and will consequently be saved but he who will not take notice and persists in his stubbornness will die and perish. But I shall suffer no harm even though all men may perish, because my duty is confined to warning." The Law declared the existence of the wild lions beyond death, while reason aids in understanding the words of the Messenger of Allah "Allah's blessing and peace be upon him" and in realizing that what he foretells is possible, and nature urges that precautions be taken against injury and harm. A thing is necessary because its neglect causes injury and harm; while is reason that which renders a thing necessary because it makes known the impending harm. But reason in itself does not lead to the knowledge that when a person follows his appetite he will expose himself to harm after death.

This then is the meaning of the Law and reason as well as their part in determining that which is necessary. For had it not been for the fear of punishment for the neglect of things enjoined, necessity would not have been established, since the term necessary would be meaningless if no harm in the hereafter were consequent upon its neglect in this world.

The ninth principle is that sending prophets is not impossible. This is contrary to the Brahmans who say there is no use in sending prophets since reason renders it unnecessary. (This is false) because reason does not guide men to works which lead to salvation in the hereafter, just as it does not guide them to discover medicines which are useful in the health. Therefore the need of men for prophets in just like their need for physicians. The integrity of the physician is known through experience while the truthfulness of the principle is known through miracles.

The tenth principle is that Allah sent Muhammad as the last of the Messengers so as to abrogate all previous Laws before him; the laws of the Jews and the Christians and the Sabians; He upheld him with unmistakable miracles and wonderful signs such as the splitting of the moon, the praise of the pebbles and causing the mute animal to speak, as well as water flowing from between his fingers and the unmistakable sign of the glorious Qur'an with which he challenged the Arabs For the Arabs, in their struggle with the Messenger of Allah

"Allah's blessing and peace be upon him", did everything to check mate him but despite their distinguished ability and excellence in eloquence and rhetoric, they were not able to oppose him with anything like the Qur'an, because it was not within the power of human beings, (in their writings), to combine the succinctness of the phrases of the Qur'an and the smoothness of its style (notwithstanding the richness of the Qur'an in narratives of early history and the fact that the Messenger of Allah "Allah's blessing and peace be upon him" himself was unlettered (unfamiliar with books) with the prediction of unknown future events the subsequent occurrence of which established the truthfulness of the Messenger of Allah "Allah's blessing and peace be upon him". Examples of this are found in the words of Allah when He said: "Ye shall surely enter the sacred Mosque, if Allah will, in full security, having your heads shaved and your hair cut;" and again: "Alif, Lam, Mim. The Greeks have been defeated in a land hard by; but after their defeat, they overthrow their foes in a few years."

The reason why a miracle attests the truthfulness of apostles is because everything which human beings can not do must be the work of Allah. Whatever is linked by the Messenger of Allah "Allah's blessing and peace be upon him" with a challenge enjoys the same position as that to which Allah says "You are right." This is like the case of the person who, standing before the king announces to the subjects that he is the king's messenger, and in order to prove that he is right asks the king to stand upon his throne and sit down three times contrary to his usual practice. The king obliges and the subjects know, beyond the shadow of doubt, that the king's action takes the place of his saying You are right."

The Fourth Pillar Concerning the Accepted Things and Believing in what the Messenger of Allah "Allah's blessing and peace be upon him" told Concerning them, and it includes Ten Principles

The first principle is the belief in the resurrection of the dead and the day of judgment both of which have been mentioned in tradition. They are real and belief in them is obligatory, because, according to reason, they are possible. They signify restoration to life after death which, like the first act of creation, is within the power of Allah. Allah says: "And he makes comparisons for Us, and forgets his own (origin and) Creation: he says, "Who can give life to (dry) bones and decomposed ones (at that)?" Say, "He will give them life Who created them for the first time! for He is well-versed in every kind of creation!." (Ya Sin 78:79)

﴿ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُۥ ۖ قَالَ مَن يُحْيِ ٱلْعِظَٰمَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ ﴾

Therefore the ability of Allah to restore the dead to life is deduced from His ability to perform the first act of creation.

Allah says: "Your creation and quickening (hereafter), are but as those of a single individual." (Luqman 28)

﴿ مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ ﴾

Restoration to life is nothing but a second act of creation, and is possible like the first act of creation.

The second principle is the belief in the inquisition of Munkar and Nakir. This is mentioned in tradition, and should be accepted, because it is possible, since it does not require anything except the restoration to life of that part (of the body) with which dialogues are understood. This is possible in itself and neither the apparent stillness of the dead man's corpse nor our failure to hear the questions put to him will refute it. For the sleeping person is outwardly still and motionless, but he perceives inwardly pains and pleasures the effects of which he feels once he is awake. Furthermore the Messenger of Allah "Allah's blessing and peace be upon him" used to hear the voice of Gabriel and to see him while those who were around neither heard nor saw him. For "naught of His knowledge shall they encompass, barring what He wills." (Al-Baqarah 255)

﴿ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ﴾

Thus if Allah Almighty does not create for men hearing and seeing, they will not know Him.

The third principle is the belief in the punishment of the grave which is mentioned in tradition. Allah Almighty says: " In front of the Fire will they be brought, morning and evening: and (the Sentence will be) on the Day that Judgment will be established: "Cast you the People of Pharaoh into the severest Penalty!"" (Ghafir 46)

﴿ ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓاْ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ ﴾

It was also well known that the Messenger of Allah "Allah's blessing and peace be upon him" and the righteous Fathers were wont to seek refuge in Allah from the punishment of the Grave. This punishment of the grave is possible and the fact that the corpse may be dismembered and scattered in the bellies of lions and the gizzards of fowls does not prevent the belief in it, because the bodily members which feel the pains of punishment are those particular members to which Allah ordains the restoration of sense perception and feeling.

The fourth principle is the belief in the balance which is real. Allah Almighty says: "Just balances will we set up for the day of Judgement" (Al-Anbiya 47)

﴿ وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ ﴾

And: "Then those whose balance (of good deeds) is heavy, they will attain salvation: But those whose balance is light, will be those who have lost their souls; in Hell will they abide..." (Al-Mu'minun 102:103)

﴿ فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ۝ وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُوْلَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓاْ
أَنفُسَهُمْ فِي جَهَنَّمَ خَٰلِدُونَ ﴾

The manner in which this is done is that Allah causes to exist in the balance sheets of men's works a weight in proportion to the value of these works in His sight. Consequently the value of the works of men becomes known to them so that the justice of Allah in punishment, His grace in forgiveness, and generosity in reward might become evident.

The fifth principle is the belief in the bridge, which is stretched over Hell; it is finer than a hair and sharper than the edge of the sword. Allah said: "And guide them to the road for Hell, and set them forth: they shall be questioned." This is also possible and belief in it is obligatory. For Allah who is able to make the birds fly in the air is also able to make man walk over the bridge.

The sixth principle is the belief that Paradise and Hell are created. Allah Almighty says: "Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous." (Al Imran 133)

﴿ ۞ وَسَارِعُوٓاْ إِلَىٰ مَغْفِرَةٖ مِّن رَّبِّكُمۡ وَجَنَّةٍ عَرۡضُهَا ٱلسَّمَٰوَٰتُ وَٱلۡأَرۡضُ أُعِدَّتۡ لِلۡمُتَّقِينَ ﴾

The word of Allah 'prepared' proves that both Paradise and Hell are created. Therefore the literal meaning of the verse should be accepted, especially since it is not impossible. Nor will it be said that there is no use in their creation before the day of judgment because "He (Allah) cannot be questioned for His acts, but they will be questioned (for theirs)." (Al-Anbiya 23)

﴿ لَا يُسۡـَٔلُ عَمَّا يَفۡعَلُ وَهُمۡ يُسۡـَٔلُونَ ﴾

The seventh principle is that the rightful imams after the Messenger of Allah "Allah's blessing and peace be upon him" are Abu-Bakr, then 'Umar, then Uthman, and then 'Ali. No clear designation of an imam was ever made by the Messenger of Allah "Allah's blessing and peace be upon him". For had there been any such designation it would have had a much better chance to become known and survive than the designation of a local imam in some part of the land by unknown governors and army commanders. In the latter case the designation became known and survived. How then did it not become known and survive in the case of the Messenger of Allah "Allah's blessing and peace be upon him"? If it were really made, how then did it disappear and why was it not transmitted to us? Accordingly Abu Bakr was not an imam except through election and through the oath of allegiance To hold that someone other than Abu Bakr was designated would amount to the same thing as accusing all the Companions of contradicting the Messenger of Allah "Allah's blessing and peace be upon him" and of violating the principle of catholic consent. No one dares fabricate such an accusation except the Rafidites. The belief of the established community of sunnah requires the vindication of all the Companions as well as their praise just as Allah and His Apostle have praised them. As to the struggle which took place between Mu'awiyah and Ali, it was the result of different points of view in independent interpretation rather than a struggle wherein Mu'awiyah disputed Ali's right to the imamate. 'Ali deemed that the surrender of the assassins of 'Uthman, because of

their many relatives among the tribes and the fact that these relatives were scattered all over the army, would lead to disturbances which would endanger the safety of the imamate in its early days. He, therefore, saw fit to postpone their surrender. On the other hand, Mu'awiyah thought that any delay in the surrender of the assassins to justice would, in view of the enormity of their crime, incite further attacks on the lives of imams and would lead to the shedding of blood. One of the celebrated learned men said that every independent interpreter of the law was right in his own interpretation; while others said that he who is right is one. No one of learning and intelligence, however, has charged 'Ali with error (in his interpretation).

The eighth principle is that the excellence of the Companions is in accordance to their chronological order in which they succeeded the Messenger of Allah "Allah's blessing and peace be upon him". For real excellence is that which is excellent in the sight of Allah and no one will have knowledge of it except the Messenger of Allah "Allah's blessing and peace be upon him". Several verses in praise of all the companions were revealed and a number of traditions which recite their honour have been handed down. Yet the subtle distinction of excellence and precedence is not grasped except by those who were eye-witnesses to revelation and had the opportunity to observe it in its setting and to watch its development. Had they not understood that so well they would not have arranged matters as they did, since they did not use to abandon the way of Allah because of threat of pressure and nothing would turn them away from truth.

The ninth principle is that, in addition to Islam, the qualifications of the imamate are five: male sex, being of age , piety, learning, competence, and membership in the Quraish tribe, because the Messenger of Allah "Allah's blessing and peace be upon him" said: "The imams should be of the Quraish." When these qualifications obtain in several candidates, the imam will be the one who receives the homage and allegiance of the majority of Muslims, and he who contradicts the (will of the) majority is a trespasser who should be brought back into line with the majority.

The tenth principle is that if neither piety nor knowledge obtain in the claimant, yet any attempt to oust him will result in perilous and unbearable strife, we hold that his imamate should be considered legitimate and binding because of the grave dilemma which confronts us. Thus we have either to replace him by another and consequently stir strife, in which case the evil that will afflict the Muslims will surpass any loss they may incur because of the claimant's lack of piety and knowledge, qualifications designed to promote the public welfare; but no one will destroy the means of welfare in order to promote and enhance it, for this will be just like the person who will erect a single house and demolish a whole town; or we have to declare that there is no imam and consequently there is neither law nor equity in the land, which thing is impossible. We declare that the authority of unjust rulers should be enforced in their land because of the urgent need for authority therein. How, then, do we not declare an imamate legitimate when the need for it is great and urgent ? These then are four pillars

which comprise the forty principles which pertain to the foundations of the creeds. He who believes therein will be in harmony with the established community of sunnah and the enemy of all heretics. Might Allah guide us by His grace and drive us into the right path of truth.

CHAPTER FOUR:
ON FAITH AND ISLAM; THE POINTS OF SIMILARITY AND DIFFERENCE BETWEEN THEM AND THE INCREASE OR DECREASE OF BELIEF; AND THE FOUNDATIONS WHICH THE FOREFATHERS LAID DOWN THEREIN

This chapter includes three questions:

Question One

People differed concerning Islam, whether it was identical with faith or different therefrom; and, in the event it was different, whether it was independent from faith and could exist without it, or inseparable from it and does not exist without it. Some have said that they are one and the same thing, others that they are two different things wholly unrelated, and still others that although they are two different things, they are closely related to each other. Abu Talib Al-Makki had something to say in this connection; yet what he said was greatly confused and extremely long. Let us, therefore, proceed to declare the truth without bothering about what is useless.

To begin with, this discussion comprises three considerations: first concerning the literal meaning of the two terms Islam and belief; second the technical meaning of the two terms in the Qur'an and tradition; and third the functions which they fulfill in this world and the next. The first is one of language, the second is one of interpretation, and the third is one of jurisprudence and Law.

The first consideration concerning the literal meaning of the words. Belief means literally acceptance. Allah said: "But you will not believe us" which is the same as His saying that he will not accept their word. Islam on the other hand means submission, and surrender to Allah through yielding and compliance; and henceforth abjuring rebellion, pride, and stubbornness. Acceptance lies in the heart while the tongue serves as its interpreter. But submission is more comprehensive and pervades the heart, the tongue and the senses. For every acceptance with the mind is a submission and a disapproval of pride and unbelief. The same is true of verbal confession as well as of obedience and compliance with the senses. According to the dictates of language Islam is the more general term, while belief is the more specific. Therefore belief represents the noblest part of Islam. Consequently every acceptance is submission, but not every submission is acceptance.

The second consideration treats of the technical meaning of the two terms in the Qur'an and tradition. The truth of the matter is that the Law i.e. the Qur'an and tradition, has used the two terms as synonyms interchangeably, as different terms of different meaning, and as related terms the one being a part of the other.

Their use synonymously is shown in the statement of Allah Almighty: " Then we evacuated those of the Believers who were there, But We found not there any

just (Muslim) persons except in one house." (Adh-Dhariyat 35:36)

﴿فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ ٱلْمُؤْمِنِينَ ۝ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ ٱلْمُسْلِمِينَ ۝﴾

Yet as a matter of fact there was only one family. Allah Almighty further says: "Moses said: "O my people! If you do (really) believe in Allah, then in Him put your trust if you submit (your will to His in Islam)." (Yunus 84)

﴿وَقَالَ مُوسَىٰ يَٰقَوْمِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ فَعَلَيْهِ تَوَكَّلُوٓا۟ إِن كُنتُم مُّسْلِمِينَ ۝﴾

The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Islam has been built upon five pillars." At another time the Messenger of Allah "Allah's blessing and peace be upon him" was asked what belief was and he gave the same answer, namely the five pillars.

The use of the terms Islam and belief to signify different meanings is shown in the statement of Allah Almighty: " The desert Arabs say, "We believe." Say, "You, have no Faith, but you (only) say, 'We have submitted our wills to Allah (in Islam), 'for not yet has Faith entered your hearts." (Al-Hujurat 14)

﴿۞ قَالَتِ ٱلْأَعْرَابُ ءَامَنَّا ۖ قُل لَّمْ تُؤْمِنُوا۟ وَلَٰكِن قُولُوٓا۟ أَسْلَمْنَا وَلَمَّا يَدْخُلِ ٱلْإِيمَٰنُ فِى قُلُوبِكُمْ﴾

This means that they have surrendered outwardly only. In this case the Messenger of Allah "Allah's blessing and peace be upon him" used belief for acceptance with the mind only and used Islam for surrender outwardly through the tongue and senses.

(Similarly when Gabriel assumed the aspect of a stranger) and interrogated the Messenger of Allah "Allah's blessing and peace be upon him" concerning belief the latter replied saying, "Belief is to believe in Allah, His angels, books, apostles, the last day, the resurrection of the dead, the judgment, and in the decrees of Allah, the good and the evil." Gabriel then asked what Islam was, to which the Messenger of Allah "Allah's blessing and peace be upon him" replied by citing the five pillars. He thus used Islam for submission outwardly in word and deed.

According to a tradition related on the authority of Sa'd (Ibn Abu Waqqas) the Messenger of Allah "Allah's blessing and peace be upon him" once gave a certain man a gift and to another he gave nothing.

Whereupon Sa'd said: "O Apostle of Allah, you have given this man nothing although he is a believer;" to which the Messenger of Allah "Allah's blessing and peace be upon him" added, "Or a Muslim." Sa'd repeated his question and again the Messenger of Allah "Allah's blessing and peace be upon him" added, "Or a Muslim." Their use as related terms, the one being a part of the other is shown by what has been related concerning the Messenger of Allah "Allah's blessing and peace be upon him" when he was asked what works were best and he replied: "Islam"; and when he was asked which type of Islam was best he answered. "Belief ".This proves the use of Islam and belief both as different terms and as related terms the one being a part of the other, which latter use is the best linguistically, because belief is in reality a work-in fact the best of works. Islam on

the other hand is submission either with the mind, or with the tongue, or with the senses; but the best is the submission with the mind. It is that acceptance which is called belief.

The use of the terms Islam and faith as two different words of different meanings, as related terms, the one being a part of the other, and as synonyms, does not overstep the possibilities which the language allows. Their use as different terms of different meanings makes belief signify acceptance with the mind only, which signification conforms to the dictates of language; it makes Islam signify submission outwardly, which thing is also in harmony with the requirements of language. For the submission in part is also called submission, since the universal application of a term is not a necessary prerequisite for its use. Thus he who touches another with but a part of his body is nevertheless called contiguous despite the fact that the whole of his body is not in contact with that of the other. Hence the application of the term Islam to outward submission, although the inward submission is lacking, is in complete harmony with the rules of language. In this sense Allah Almighty used the following statement: The desert Arabs say, "We believe." Say, "You, have no Faith, but you (only) say, 'We have submitted our wills to Allah, 'for not yet has Faith entered your hearts." (Al-Hujurat 14)

﴿ ۞ قَالَتِ ٱلْأَعْرَابُ ءَامَنَّا ۖ قُل لَّمْ تُؤْمِنُوا۟ وَلَٰكِن قُولُوٓا۟ أَسْلَمْنَا وَلَمَّا يَدْخُلِ ٱلْإِيمَٰنُ فِى قُلُوبِكُمْ ﴾

The same is true of the use of the two words (Islam and) in the traditio related by Sa'd (Ibn Abu Waqqas) where the Messenger of Allah "Allah's blessin and peace be upon him" added “Or a Muslim.” He did that because he preferrec the one to the other. What is meant by the use of the two terms as different words of different meanings is that the terms contend for superiority and vie with each other in excellence.

Their use as related terms, the one being a part of the other, is also in harmony with the rules of language. It is the use of Islam for submission with the mind as well as with word and deed; while using belief for a part of Islam, namely acceptance with the mind. This is what we meant by the use of Islam and belief as related terms, the one being a part of the other. It satisfies the rules of language with respect to both the specific application of belief and the general use of Islam, which is all inclusive. (The one is specific and particular while the other is general and universal). It was in this sense that the Messenger of Allah "Allah's blessing and peace be upon him" used the term belief when he replied to the question put to him as to which type of Islam was best, thereby making it a particular aspect of Islam and a part of it.

The use of the two terms synonymously, thereby using the word Islam for both inward and outward submission, would make it all submission; the same is true of belief , which may be used freely and its particular meaning extended, thereby making it general and including under it outward (as well as inward) submission. This is quite possible because the outward submission through word and deed is the fruit and result of inward submission. Thus the name of a

certain tree is freely used to signify both the plant itself as well as the fruit of the plant. Similarly the signification of the term belief may be extended so as to become general, thereby making it synonymous with the term Islam and in exact agreement with it. It was in this sense that Allah used the following statement: "Then we evacuated those of the Believers who were there, But We found not there any just (Muslim) persons except in one house:." (Adh-Dhariyat 35:36)

﴿ فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ ٱلْمُؤْمِنِينَ ﴿٣٥﴾ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ ٱلْمُسْلِمِينَ ﴿٣٦﴾ ﴾

The third consideration deals with the legal rules which govern the two terms. Islam and belief have two functions, one which pertains to the hereafter and one which pertains to this world.

The function which pertains to the hereafter is for the purpose of bringing men forth from Hell fire and preventing them from remaining there for ever.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has in his heart the weight of an atom of belief will be brought forth from Hell fire." People disagreed concerning this function and concerning its fulfillment, and have asked what things comprised faith. Some have taught that it is simply an inward adherence and verbal confession. Others add a third element, works according to the pillars of Islam.

We shall then draw the veil off and declare that there is no disagreement at all that anyone who combines in himself all these three elements will have his final abode in Paradise. This is the first degree.

The second degree is that where a person has the first two elements and a part of the third, namely inward adherence and verbal confession together with some works (according to the pillars of Islam), but commits one or several (mortal) sins. According to the Mu'tazilites, the person (by committing such mortal sins) departs from the true belief but does not thereby become an unbeliever. He simply becomes a reprobate. (He is neither a believer nor an unbeliever) but occupies an intermediary position between the two, and will remain eternally in Hell fire. This, however, is false as we shall show.

The third degree is where the person fulfils the inward adherence and verbal confession but fails to perform the works (according to the pillars of Islam). Men have disagreed concerning it. Abu-Talib Al-Makki held that works were a part of belief and the latter is incomplete without them. He also claimed that catholic consent back his position and cited in its support proofs and evidence which tend to confirm the contrary, such as the statement of Allah Almighty: "Those who believe and do righteous deeds." (At-Talaq 7)

﴿ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ﴿١١﴾﴾

This quotation would indicate that works are something over and above belief rather than a part of it. Otherwise the reference to works would be a repetition, which is redundant.

It is strange that Abu-Talib Al-Makki should claim the support of catholic

consent for this position of his and yet relate the following tradition, "No one would be declared an unbeliever unless he should deny what he has professed," and finds fault with the Mu'tazilites because they insist that a person who commits a mortal sin will remain eternally in Hell fire. Yet he who holds such views holds the same views the Mu'tazilites hold, since if he were asked whether or not a person, who accepted Islam with his heart and testified with his tongue thereto and then died would be in Paradise, he would necessarily say 'Yes', thereby asserting that belief could exist without works. We would then add another question and ask him whether or not that person, if he had lived until the time of prayer had arrived, but neglected to perform his prayer and died immediately after, or if he had committed fornication and died whether or not he would remain eternally in Hell fire? If he should answer, 'Yes', he would agree with the Mu'tazilites; but if he should say, 'No', it would amount to a declaration that works are neither a part of belief itself nor a prerequisite for its existence. Neither are the necessary for gaining the reward of Paradise. But if he should say that what he meant was that the person (would remain eternally in Hell fire) only if he had lived a long time without either praying or attempting any of the works prescribed by the Law, we would ask, "Exactly how long is that period, and how many say, those good works through the neglect of which belief is rendered worthless? How many of the mortal sins would, if committed, annul belief?" Such a thing is impossible to determine and no one has ever done so.

The fourth degree is represented in the case of the person who accept (Islam) inwardly with his mind but dies before either confessing it verbally with his tongue or performing any of the works which its pillars prescribe. Would it be said that such a person died a believer? People differ on this question. Those who insist on verbal confession as a prerequisite of belief would say that he died before fulfilling the conditions of belief. But this is false because the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has in his heart the weight of an atom of belief will be brought forth from Hell fire." This person's heart overflows with belief; how then would he remain eternally in Hell fire? Furthermore when Gabriel interrogated the Messenger of Allah "Allah's blessing and peace be upon him" concerning belief , the only condition set forth was to believe, (i.e. verbal confession) in Allah, His angels, His books, the last day, the resurrection of the dead, the judgment, and in the decrees of Allah, the good and the evil), as has already been mentioned.

The fifth degree is when a person accepts (Islam) in his mind and lives long enough to be able to confess the two words of the witness with his tongue and to know that they are obligatory upon him, but for some reason, he does not so confess them. It is possible that his failure to confess them with his tongue is like his failure to pray. Concerning such a person we will say that he is a believer not doomed to Hell fire eternally. For belief is simple acceptance and the tongue is its interpreter. It is certain, therefore, that belief exists in its entirety even before its verbal confession with the tongue, so that the tongue can interpret it. This is the most plausible position, since there is no choice but to follow the exact meaning

of terms and to satisfy the dictates of language. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has in his heart the weight of an atom of belief will be brought forth from Hell fire". The heart does not become void of belief because of the failure of the person to fulfill the duty of confessing that belief with the tongue, just as it does not become void of belief because of the failure of the person to perform obligatory works. Some men have said that to confess the two words of the witness with the tongue is indispensable because it is not merely an outward expression of the inward (belief), but rather the sealing of a contract and the commencement of a life of witness and obligation. The first position is the more correct. In this connection the Murji'ites have gone to the extreme, declaring that no one who professed to be a Muslim will ever enter Hell fire, and that a believer, even if he should sin, is sure of salvation. We shall see to it that their position is refuted.

The sixth degree is to say with the tongue that there is no god but Allah and that Muhammad is the Messenger of Allah "Allah's blessing and peace be upon him", but disbelieve it in his mind.

We have no doubt that the fate of such a person in the hereafter is with the unbelievers and infidels, and that he will remain eternally in Hell fire.

On the other hand we are sure that in this world, the affairs of which are entrusted to imams and governors, he will be reckoned among the Muslims, because we have no access to his heart and have, therefore, to give him the benefit of the doubt and assume that he adheres in his mind to what he had professed with his tongue.

We, however, have our doubts concerning a third matter, namely the status which exists in this world between such a person and his Allah, in the event that one of his relatives should die, and as a result of his relative's death he accepts Islam in his mind as well. Having thus accepted Islam in his mind as well, he sounds the learned men concerning his status saying, "I did not accept Islam with my mind, (although I had confessed it with my tongue), until my relative died. Having fallen heir to his property, I wish to know whether or not it is lawful for me to receive it ?" Or in case he had married a Muslim woman (while he yet disbelieved in his mind), but upon his marriage he came to accept Islam in his mind; would he be required to go through the marriage contract again? These questions are controversial and leave room for different opinions. Thus it may be said that the decisions of this world, whether they be manifest or hidden, depend upon the express confession of Islam. It may also be said that, in so far as they pertain to the individual in his relations to other men, these decisions depend upon the outward confession of Islam, because the mind of the individual is not known to others besides himself and Allah. The more correct position, and Allah knows best, is that it is unlawful for that person to receive the inheritance of his deceased relative, and that he must go through the marriage contract a second time. For this reason, Hudhaifah used to stay away from the funerals of

hypocrites, and it was customary for 'Umar to follow his example and absent himself whenever Hudhaifah did so. Nevertheless prayer over the dead is a formal ceremonial, although it is also one of the acts of worship. To guard oneself against what is unlawful is, like prayer, among the obligations of the individual towards Allah. This is not contradictory to our saying that inheritance is the law of Islam. Islam is surrender, in fact complete surrender is that which includes both outward and inward (acts). These are doubtful problems in jurisprudence, based upon the outward meaning of words, vague generalities, and mechanic-cal analogies. Consequently no one immature in knowledge should think that he could arrive at absolute certainty in any of these cases, although it has been customary to cite them under those parts of scholastic theology where absolute certainty is the desired goal. For no one who follows the common practices and conventional formalities will ever succeed.

If you should say: "What then are the fallacies of the Mu'tazilites and the Murji'ites, and what are the proofs that their position is false?" I would then say that their fallacies arose from (their failure to understand) certain generalities mentioned in the Qur'an. As to the Murji'ites, they said that no believer would enter Hell fire, although he might commit every possible sin. They based their position on the statement of Allah Almighty: " And as for us, since we have listened to the Guidance, we have accepted it: and any who believes in his Lord has no fear, either of a short (account) or of any injustice." (Al-Jinn 13)

﴿ وَأَنَّا لَمَّا سَمِعْنَا ٱلْهُدَىٰٓ ءَامَنَّا بِهِۦ ۖ فَمَن يُؤْمِنۢ بِرَبِّهِۦ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ﴿١٣﴾ ﴾

And: " And those who believe in Allah and His Messengers, they are the Sincere (Lovers of Truth), and the Witnesses (who testify), in the eyes of their Lord: they shall have their Reward and their Light. But those who reject Allah and deny Our Signs, they are the Companions of Hell-Fire." (Al-Hadid 19)

﴿ وَٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦٓ أُو۟لَـٰٓئِكَ هُمُ ٱلصِّدِّيقُونَ ۖ وَٱلشُّهَدَآءُ عِندَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۖ وَٱلَّذِينَ كَفَرُوا۟
وَكَذَّبُوا۟ بِـَٔايَـٰتِنَآ أُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلْجَحِيمِ ﴿١٩﴾ ﴾

And: " Almost bursting with fury: every time a Group is cast therein, its Keepers will ask, "Did no Warner come to you?" They will say: "Yes indeed; a Warner did come to us, but we rejected him and said, `Allah never sent down any (Message): you are in nothing but an egregious delusion!'" (Al-Mulk 8:9)

﴿ تَكَادُ تَمَيَّزُ مِنَ ٱلْغَيْظِ ۖ كُلَّمَآ أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾ قَالُوا۟ بَلَىٰ قَدْ جَآءَنَا نَذِيرٌ
فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ ٱللَّهُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا فِى ضَلَـٰلٍ كَبِيرٍ ﴿٩﴾ ﴾

His saying: "every time a Group is cast therein" is inclusive and therefore every one who was cast into Hell fire must have rejected the warner. They rely also upon the statement of Allah Almighty "None shall be cast into it but the most wretched who has belied the truth and turned their back." (Al-layl 15:16)

﴿لَا يَصْلَىٰهَآ إِلَّا ٱلْأَشْقَى ﴿١٥﴾ ٱلَّذِى كَذَّبَ وَتَوَلَّىٰ ﴿١٦﴾﴾

In this verse we find a specification, as well as an affirmation and a negation. They also point out the following statement: " If any do good, good will (accrue) to them therefrom; and they will be secure from terror that Day." (An-Naml 89)

﴿ مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا وَهُم مِّن فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ ﴿٨٩﴾ ﴾

But belief is the beginning of good works, as they quote: "And Allah loves these who do good." (Al Imran 134)

﴿ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٣٤﴾ ﴾

Allah also says: "As to those who believe and work righteousness, verily we shall not suffer to perish the reward of any who do a (single) righteous deed." (Al-Kahf 30)

﴿ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾ ﴾

But they have no proof in any of these verses, because when belief is mentioned in them it means belief coupled with good works. We have shown that belief is used to signify Islam, which is in conformity with the mind, word, and deed. Supporting this interpretation are many traditions, concerning the punishment of sinners and the extent of their penalty. Furthermore the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has in his heart the weight of an atom of belief will be brought from Hell fire." But, how could anyone be brought forth from Hell fire if he had not first entered therein? We also find in the Qur'an the following statement of Allah: "Allah forgives not (the sin of) joining other gods with Him; but He forgives whom He pleases other sins than this: one who joins other gods with Allah, has strayed far, far away (from the right)." (An-Nisa 116)

﴿ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ وَمَن يُشْرِكْ بِٱللَّهِ
فَقَدْ ضَلَّ ضَلَٰلًۢا بَعِيدًا ﴿١١٦﴾ ﴾

The fact that Allah may exempt from punishment according to His will, signifies discrimination. He also says: "And for he who will rebel against Allah and His Apostle is the fire of Hell. They shall remain therein always,-forever." To declare such a person an unbeliever is, nevertheless, unjust. Allah also says: "Verily the unjust are in lasting torment." (Ash-Shura 45)

﴿ أَلَآ إِنَّ ٱلظَّٰلِمِينَ فِى عَذَابٍ مُّقِيمٍ ﴿٤٥﴾ ﴾

And: "And if any do evil, their faces will be thrown headlong into the Fire: Do you receive a reward other than that which you have earned by your deeds?" (An-Naml 90)

﴿ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِى ٱلنَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٩٠﴾ ﴾

All these generalities contradict theirs. Therefore it is inevitable to resort to specification and interpretation on both sides; especially when traditions are clear in their pronouncements that the sinners will be punished. In fact the statement of Allah Almighty: “Not one of you but will Pass over it: this is, with your Lord, a decree which must be accomplished” (Maryam 71)

﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا (٧١)﴾

Is almost an express declaration that punishment is inevitable to all, because every believer cannot help but commit an offence. Furthermore, by the phrase “Who will enter the Great Fire, in which he will then neither die or live."

﴿ٱلَّذِى يَصْلَى ٱلنَّارَ ٱلْكُبْرَىٰ (١٢) ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ (١٣)﴾

Allah meant certain particular men, since the appellation' the most wretched' refers to a particular person.

Again in His statement every time a Group is cast therein, its Keepers will ask, "Did no Warner come to you?" They will say: "Yes indeed; a Warner did come to us, but we rejected him and said, `Allah never sent down any (Message): you are in nothing but an egregious delusion!'"." (Al-Mulk 8:9)

﴿كُلَّمَآ أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ (٨) قَالُوا۟ بَلَىٰ قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ ٱللَّهُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ كَبِيرٍ (٩)﴾

Allah meant a special group of unbelievers.

At any rate the particularization of the general is not difficult. Because of this last verse Al-Ash‘ari as well as several other scholastics was misled into denying the general application (of anything at all), and said that such terms must await the development of (new) contexts which will determine and clarify their significations.

The fallacy of the Mu‘tazilites arose from failure to understand the following statement of Allah. (They have thus failed to grasp the real meaning of) the statement of Allah Almighty: " But, without doubt, I am (also) He that forgives again and again, to those who repent, believe, and do right, who, in fine, are ready to receive true guidance." (Ta Ha 82)

﴿وَإِنِّى لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا ثُمَّ ٱهْتَدَىٰ (٨٢)﴾

And " By (the Token of) Time (through the Ages), Verily Man is in loss, Except those who have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy." (Al-Asr1-3)

﴿وَٱلْعَصْرِ (١) إِنَّ ٱلْإِنسَٰنَ لَفِى خُسْرٍ (٢) إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟ بِٱلصَّبْرِ﴾

And also: “Not one of you but will Pass over it: this is, with your Lord, a decree which must be accomplished” (Maryam 71)

﴿ وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴾

And He adds: "But we shall save those Who guarded against evil, and we shall leave the wrongdoers therein, (Humbled) to their knees." (Maryam 72)

﴿ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوا وَّنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴾

Also the statement of Allah: " for any that disobey Allah and His Messenger- for them is Hell: they shall dwell therein forever." (Al-Jinn 23)

﴿ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا ﴾

They also failed to understand every verse wherein Allah Almighty mentions good works coupled with belief, and also such statements of Allah as His saying: " If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him." (An-Nisa 93)

﴿ وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴾

These generalities are also specific as is proved by the statement of Allah Almighty: "But other sins He will forgive to him whom He will." (An-Nisa 116)

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ ۚ ﴾

Therefore freedom to forgive men sins, other than the sin of polytheism, must be left to Allah. Similarly the statement of the Messenger of Allah "Allah's blessing and peace be upon him" when he said: "Whoever has in his heart the weight of an atom of belief will be brought forth from Hell fire," prove the same thing. So also does the statement of Allah Almighty: " As to those who believe and work righteousness, verily we shall not suffer to perish the reward of any who do a (single) righteous deed." (Al-Kahf 30)

﴿ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴾

And "Verily Allah suffers not the reward of the righteous to perish." (At-Tawbah 120)

﴿ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴾

How then would Allah suffer the reward of belief itself as well as that of good works to be lost because of one single offence? As to the statement of Allah Almighty "If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever)" (An-Nisa 93)

﴿ وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا ﴾

They mean whoever shall kill a believer because of his belief, and the words have been revealed for that particular purpose.

You may say: "What has already been said will lead to the conclusion that belief obtains without good works although it is well known that the Fathers said that belief comprises inward adherence, verbal confession and good works; explain to us therefore the meaning of all this." I shall then say: It is not unlikely that good works be considered a part of belief, because they perfect and complete it, just as it is said that the head and hands are part of man. It is evident that a person will cease to be human if his head no longer exists; but he will not cease to be a human being if one of his hands is lost through amputation. Similarly both the magnificent and the praise (at the beginning of prayer) are considered a part of prayer, although it is not annulled with their omission. Therefore acceptance with the mind stands in relation to belief as does the head in relation to the existence of man (in this life), since the one depends for its existence upon the other and ceases to exist when the other no longer is. The remaining good works are like the limbs of the body, some are more important than the others. The Messenger of Allah "Allah's blessing and peace be upon him" said: "A believer is no longer a believer when he commits fornication." Furthermore the Companions held the same opinion as the Mu'tazilites concerning the fact that a person ceases to be a believer when he commits the sin of fornication. When this really means is that such a person is no longer a real believer possessing a complete and perfect belief, just as the deformed individual whose limbs have been amputated is described as being no longer a human being; in other words he lacks that perfection which is beyond actual humanity.

Question Two

You may say, "The Fathers have agreed that belief is subject to increase and depreciation-increasing with obedience and good works, and decreasing with disobedience and sin." In that case I shall say that the Fathers are just witnesses, and no one has any right to depart from their judgment.

What they have said is true; but the important thing is to grasp its meaning. It proves that good works are not an integral part of belief nor a basic thing for its existence. Rather they are a super-addition which augments belief. Both the surplus and the deficit exist, but nothing increases in itself. Thus it cannot be said that man's head is an addition or a surplus which increases his stature or size; but his beard and corpulence are. Similarly it is not permissible to say that prayer is augmented and increased by kneeling and prostration; rather it is augmented by the manner of its execution and the usages followed therein. This, therefore, is a clear declaration that belief as such does exist, and that once it exists, it may vary, subject to increase and depreciation.

If you then say that the ambiguity lies in the problem of acceptance; how could it increase and diminish when it is always the same? I shall then say that if we put aside all hypocrisy and ignore the opposition of adversaries and then lift the veil off the exact meaning of the word, all ambiguity will be removed. We consequently say that belief is a common noun used in three different ways.

The first usage denotes an acceptance with the heart, a belief based on the authority of others without the benefit of revelation and an open heart. This is the belief of the common folk; in fact it is the belief of all people except the elite. This belief is, as it were, a knot bound around the heart, sometimes tightened and made stronger and sometimes loosened and made weaker, just like the knot of any string.

Do not consider this unlikely but remember the tenacity of Jews in holding fast to their doctrine, how they cannot be shaken or moved from it either by threatening, or warning, promising or admonishing, examining or proving. The same is true of Christians and heretics among whom exist some who can be made to doubt with the least word, and can be made to move from their belief with the least attraction or threat, although, like the Jews, they do not doubt the veracity of their own doctrine, yet they differ in the degree of their determination. Such variations in the degree of determination do also exist in the true belief, and good works influence the development and growth of this determination, just as irrigation influences the growth of trees.

Allah says: "Whenever there comes down a Surah, some of them say: which of you has had his Faith increased by it? yea, those who believe, their Faith is increased, and they do rejoice. But those in whose hearts is a disease, it will add doubt to their doubt, and they will die in a state of unbelief." (At-Tawbah 124:125)

﴿وَإِذَا مَآ أُنزِلَتۡ سُورَةٞ فَمِنۡهُم مَّن يَقُولُ أَيُّكُمۡ زَادَتۡهُ هَٰذِهِۦٓ إِيمَٰنٗاۚ فَأَمَّا ٱلَّذِينَ ءَامَنُواْ فَزَادَتۡهُمۡ إِيمَٰنٗا وَهُمۡ يَسۡتَبۡشِرُونَ ﴿١٢٤﴾ وَأَمَّا ٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٞ فَزَادَتۡهُمۡ رِجۡسًا إِلَىٰ رِجۡسِهِمۡ وَمَاتُواْ وَهُمۡ كَٰفِرُونَ ﴿١٢٥﴾﴾

And: "(He it is who sends down tranquillity into the hearts of the believers) that they might increase in faith." (Al-Fath 4)

﴿هُوَ ٱلَّذِيٓ أَنزَلَ ٱلسَّكِينَةَ فِي قُلُوبِ ٱلۡمُؤۡمِنِينَ لِيَزۡدَادُوٓاْ إِيمَٰنٗا مَّعَ إِيمَٰنِهِمۡ ﴿٤﴾﴾

According to one tradition the Messenger of Allah "Allah's blessing and peace be upon him" said: "Belief is subject to increase and depreciation." This is accomplished by the influence of good works upon the heart, a thing which is not perceived except by him who meditates over his different inner states during the hours of worship and applies himself solely to it through the presence of the heart at the time of inactivity and languor, as well as realizing the variations which are inherent in devoting oneself in these states to the articles of belief, so that the tie which binds him to his belief might become firmer and consequently harder to undo for the person who wishes to loosen it with doubt. In fact if the person, who believes that the orphan offers him the opportunity to reveal the quality of mercy, will act according to his belief and show kindness toward the orphan, he will be assured within himself of the real existence of mercy as well as of its manifold increase through its active operation. Similarly if the person who

believes in modesty will, in accordance with his belief, humble himself before another person, he will sense the quality of modesty within himself at the time he performs the act. The same is true of all the qualities of the heart : all bodily actions proceed from them, and then the very influence of these actions react upon them, thereby confirming (their existence) and increasing (their strength). This subject will be discussed in both the Quarter on the Saving Matters of Life and the Quarter on the Destructive Matters in Life when we take up the relation of the inward to the outward and that of works to beliefs. This relation is of the same nature as that of the relation between the visible world and the invisible world. By the visible world which is also called 'Alam Al-Shahadah', I mean the world which is perceived by the senses; and by the invisible world which is also called 'Alam Al-Ghaib', I mean the world which is perceived by the light of the mind. The heart belongs to the invisible world while the members of the body as well as their activities belong to the visible world.

The subtlety and fineness of the interdependence of the two worlds have led some men to think that they are closely connected, while others thought that there was no world except the visible (lam Al-Shahadah) which is made of the concrete and tangible bodies. One who has perceived the two worlds and realized first their independence and then their interdependence expressed his observation in the following manner: "The glass was fine, the wine was clear, like a single body they seemed to appear.

So confusion spread: to some it seemed Nothing but glass; while others swore 'This is but wine, no glass is here'." Let us go back to the main purpose of our discussion, especially since the invisible world is outside the scope of the science of practical religion. Nevertheless the two worlds are connected and interdependent. For this reason the science of revelation extends its scope every now and then into the realm of practical religion and does not withdraw until it imposes some obligations. This then is how belief, in accordance with this usage, increases through good works. For this reason 'Ali said: "Verily belief will loom as a single white spot in the heart of man. If the man will do that which is good, the white spot will grow and spread until the whole heart is white. On the other hand hypocrisy makes its first appearance as a black blotch in the heart of man. If the man will do that which is unlawful, the black blotch will grow and spread until the whole heart is black, and blackness becomes man's second nature." Allah Almighty says: "By no means! But on their hearts is the stain of the (ill) which they do!" (Al-Mutaffifin 14)

﴿ كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴿١٤﴾ ﴾

The second usage of the term belief denotes both acceptance and works, just as the Messenger of Allah "Allah's blessing and peace be upon him" stated when he said: "Belief comprises over seventy branches." The same thing is also seen in

the words of the Messenger of Allah "Allah's blessing and peace be upon him" when He said: "A believer is no longer a believer when he commits fornication." And when works become an integral part of belief, it becomes evident that it is subject to increase and depreciation. Does this, however, affect belief which is mere acceptance? The question is one of opinion, and we have already stated that it does.

The third usage of the term belief denotes certain acceptance resulting from revelation and an open heart as well as from seeing (truth) with the light of the mind. This last is the least to lend itself to increase. I shall, however, say that the way in which the mind accepts certain things which are free of doubt differs. Thus the way the mind accepts the fact that two are greater than one is unlike the way it accepts the fact that the world is created and originated, although there is not the slightest doubt of the certainty of either fact. For the certain things differ in the degrees of their clarity and in the degrees to which the mind accepts them. We touched on this subject in the section on certainty in the Book of Knowledge under the characteristics of the learned men of the hereafter; therefore there is no need to go over it again. In all these usages it became evident that what they have said concerning the increase and depreciation of belief was true. How could it not be true when we have the express testimony of tradition that "Whoever has in his heart the weight of an atom of belief will be brought forth from Hell fire." According to another tradition, "He will be brought forth from Hell fire, who has in his heart the weight of a Dinar of belief." Why then should the amount differ if the belief in the heart does not vary?

Question Three

You may ask, "What then have the Fathers meant with the saying, 'If it be the will of Allah I am a believer?'" A qualification implies doubt, and to entertain doubts concerning the veracity of belief amounts to unbelief. Yet all the Fathers used to refrain from giving a definite reply concerning belief, and were extremely careful not to commit themselves. In this connection Sufyan Ath-Thawri said: "He who says, 'I am a believer in the sight of Allah', is a liar; and he who says, 'I am really a believer', is an innovator." But how can he be a liar when he himself knows that he is a believer? For he who is a believer in himself is a believer in the sight of Allah, just as he who is big and generous in himself and is aware of this fact, will be big and generous in the sight of Allah. The same is true of him who is likewise glad, or sad, or hearing, or seeing. On the other hand if man were asked whether or not he was an animal it would not be fitting for him to reply, "If it be the will of Allah, I am an animal." When Sufyan made this statement he was asked, "What then shall we say?" Thereupon he replied: "We believe in Allah, and that which has been sent down to us." And what is the difference between sayings, "We believe in Allah and that which has been sent down to us" and saying, "I am a believer?" Once upon a time Al-Hassan (Al-Basri) was asked, "Are you a believer ?" To which he replied: "If it be the will of Allah."

Thereupon he was told, "O Abu Sa'id ? Why do you qualify your belief?" He answered and said: "I fear saying, 'Yes', and then Allah will say, 'You have lied, Hassan.' Then I shall rightly merit His punishment." He also used to say, "I fear that Allah may find out that I have done something abominable to Him and will consequently abhor me and say, 'Go away. I accept none of your works.' Then I shall be toiling in vain." Ibrahim Ibn Adham once said: "Whenever you are asked, 'Are you a believer?' say, 'There is no god but Allah'." At another time he said: "Say, 'I do not doubt belief; your question to me is an innovation'." 'Alqamah was once asked, "Are you a believer ? To which he replied: "I do hope so. If it be the will of Allah." (Sufyan) Ath-Thawri said: "We believe in Allah and in His angels, books, and apostles. But we do not know what we are in the sight of Allah." (You may ask all this and say), "What then is the meaning of all these qualifications?" The answer to your question is that these qualifications are correct and are put forward for four reasons, two of which arise from doubt, not of the reality of belief itself, but of its end and perfection; and two do not arise from doubt at all.

The first reason which does not arise from any doubt at all is the care not to be decisive for fear of self-justification and making one's self out to be pure. Allah Almighty says: "Assert not your own purity." (An-Najm 32)

﴿فَلَا تُزَكُّوٓا۟ أَنفُسَكُمْ ﴿٣٢﴾﴾

And: "Have you not turned your vision towards those who claim sanctity to themselves?" (An-Nisa 49)

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ يُزَكُّونَ أَنفُسَهُم ﴿٤٩﴾﴾

And: "Behold how they invent a lie against Allah but that by itself is a manifest sin!" (An-Nisa 50)

﴿ٱنظُرْ كَيْفَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَكَفَىٰ بِهِۦٓ إِثْمًا مُّبِينًا ﴿٥٠﴾﴾

A certain wise man was once asked, "What is detestable truth?" He replied: "Man's praise of himself." Belief is one of the highest forms of praise and to be definitely certain of it amounts to absolute justification. The formula of qualification (i.e. if it be the will of Allah) is nothing but an attempt to temper and tone down such justification, just as when the man is told that he is a physician, or a jurisprudent, or a commentator, he will say: "If it be the will of Allah," not because he doubts the fact but simply to avoid being boastful. This formula is that of disavowing and disclaiming the fact itself and means disclaiming one of the implications of the fact which is self-justification. Following this interpretation, when the person is asked concerning something uncomplimentary, it will not be fitting for him to put forth any such qualification.

The second reason for the use of these qualifications is courtesy) by remembering Allah at every time and under all conditions, and by submitting all things unto His Will. Thus Allah instructed His Prophet in courtesy and said to

him: "Say not of a thing, 'I will surely do it tomorrow' without, 'if it be the will of Allah'." (Al-Kahf 23)

﴿ وَلَا تَقُولَنَّ لِشَاْىْءٍ إِنِّى فَاعِلٌ ذَٰلِكَ غَدًا ۝ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۝ ﴾

Nor has Allah limited (the use of the qualifying phrase) to those things the occurrence of which is subject to doubt. On the contrary He says: "You shall surely enter the sacred mosque, if it be the will of Allah, in full security, having your heads shaved and your hair cut: ye shall not fear" (Al-Fath 27)

﴿ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ
وَمُقَصِّرِينَ لَا تَخَافُونَ ۝ ﴾

Although He had full knowledge that they were to enter undoubtedly therein and that He had willed their entrance.

What Allah had meant was to instruct the Messenger of Allah "Allah's blessing and peace be upon him" in the use of the qualifying formula. Consequently the Messenger of Allah "Allah's blessing and peace be upon him" learned the lesson and showed his courtesy by the use of that formula in connection with everything he had said, whether that thing was known with certainty or doubtful; so that when he entered the cemetery, he said: "Peace be upon you, the believing inmates of this abode. Verily, if it be the will of Allah, we shall follow you." This he said, notwithstanding the fact that death is not subject to any doubt, because courtesy demands that Allah be always remembered and that all things be made dependent upon Him.

This formula indicates such a thing and has become, by virtue of its common use, representative of the expression of desires and wishes. Thus when you are told that such and such a person is about to die and should happen to say, "If it be the will of Allah," you betray your desire and not your doubt. The same is true when you are told that a certain person will recover from his sickness and you say, "If it be the will of Allah," by way of expressing your earnest desire. The phrase has thus been transferred from one expressing doubt to one which signifies desire. In the same way also is its transfer to express courtesy and respect for remembering Allah under all conditions.

The third reason for the use of those qualifications arises from doubt and means, "If it be the will of Allah, I am truly a believer," since Allah spoke of some particular men as being truly believers. Consequently believers are divided into two groups: (those who are described as truly believers and those who are not). This arises from doubt concerning the perfection of belief and not its reality. Every person doubts the perfection of his belief, yet this doubt does not constitute unbelief. Doubting the perfection of belief is right and justified for two reasons: The first is because hypocrisy militates against the perfection of belief, and hypocrisy is something hidden while freedom from it

is readily discerned or determined. The second is because belief is perfected through the fulfillment of good works which are not known to exist in their perfect form.

As to acts, Allah says: " Only those are Believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah: such are the sincere ones.." (Al-Hujurat 15)

﴿ إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمْ يَرْتَابُوا۟ وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ﴿١٥﴾ ﴾

The doubt would, therefore, be concerning this truthfulness. Similarly Allah says: "But righteousness is to believe in Allah, the last day, the angels, the Books, and the Messengers." (Al-Baqarah 177)

﴿ وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَٱلْمَلَٰٓئِكَةِ وَٱلْكِتَٰبِ وَٱلنَّبِيِّـۧنَ ﴿١٧٧﴾ ﴾

Thus Allah laid down twenty qualities, such as the fulfillment of promises and fortitude under hardships, as conditions for belief, and then said (of those who possess them), "These are they who are true." (Al-Baqarah 177)

﴿ أُو۟لَٰٓئِكَ ٱلَّذِينَ صَدَقُوا۟ ﴾

Allah also said: "Allah will raise those of you who believe; and those to whom knowledge is given, to lofty ranks." (Al-Mujadilah 11)

﴿ يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَٰتٍ ۚ ﴿١١﴾ ﴾

He further says: "And what cause have ye why ye should not spend in the cause of Allah? For to Allah belongs the heritage of the heavens and the earth. Not equal among you are those who spent (freely) and fought, before the Victory, (with those who did so later). Those are higher in rank than those who spent (freely) and fought afterwards, but to all has Allah promised a goodly (reward). And Allah is well acquainted with all that ye do." (Al-Hadid 10)

﴿ وَمَا لَكُمْ أَلَّا تُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ لَا يَسْتَوِى مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ ٱلْفَتْحِ وَقَٰتَلَ ۚ أُو۟لَٰٓئِكَ أَعْظَمُ دَرَجَةً مِّنَ ٱلَّذِينَ أَنفَقُوا۟ مِنۢ بَعْدُ وَقَٰتَلُوا۟ ۚ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾ ﴾

He Further says: "They are of varying ranks in the Sight of Allah." (Al Imran 163)

﴿ هُمْ دَرَجَٰتٌ عِندَ ٱللَّهِ ۗ ﴿١٦٣﴾ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Belief is like unto a nude who should be clothed with piety." And again, "Belief

comprises over seventy divisions, the least of which is to clear the road of obstacles." This shows the dependence of the perfection of belief on good works. Its dependence on freedom from hypocrisy and concealed polytheism is shown by the statement of the Messenger of Allah "Allah's blessing and peace be upon him" when he said: "Four things, if they obtain in a person make him an utter hypocrite, no matter how much he prays, and fasts, and claims that he is a believer; he who lies when he speaks, breaks a promise when he pledges his word, betrays a confidence when he is trusted, and deviates from justice when he enters a controversy," According to another version "And when he makes a compact with his neighbour, he defrauds him." A tradition related on the authority of Abu Sa'id Al-Khudri, says, "The hearts are of four kinds: a sealed heart, which is the heart of the unbeliever; a double-faced heart, which is the heart of the hypocrite; a clean heart from the midst of which a radiant lamp sheds its radiant light; and a heart which contains some belief and some hypocrisy. The belief it contains is like unto the vegetable which receives its nourishment from fresh waters. The hypocrisy it contains is like unto an ulcer which feeds on pus and blood, whichever of the two substances will prevail will determine its fate." According to another version "whichever will prevail will seal his doom." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "The worst hypocrites of this people are its Qur'an readers." According to another tradition, "Polytheism among my people is more subtle than the creeping of the ant on the rock " Hudhaifah said: "At the time of the Messenger of Allah "Allah's blessing and peace be upon him" there were things which made the man who repeated them a hypocrite as long as he lived. Now, however, I hear these same things repeated ten times a day, and no one seems to mind." A certain learned man said: "The person closest to hypocrisy is he who deems himself free thereof." Hudhaifah also said: "Hypocrites are more numerous today than they were at the time of the Messenger of Allah "Allah's blessing and peace be upon him". At that time they used to conceal their hypocrisy; now they (are not ashamed to) reveal it." Such hypocrisy militates against the reality of belief as well as against its perfection. It is something concealed and subtle: the farthest removed from it are those who are constantly afraid of it, while those who deem themselves free of it are they who are nearest to it.

Al-Hassan Al-Basri was once told, "There is no more hypocrisy nowadays." To which he replied: "Brother ! Were the hypocrites to perish from the land you would feel lonely on the way." Again either Al-Hassan himself or someone else said: "Were tails to grow (by a miracle) on the backs of the hypocrites and trail behind them, our feet would no longer be able to touch the earth." Once upon a time Ibn 'Umar, on hearing a man speak disparagingly of Hajj, told him, "Would you speak disparagingly of him if he were here present?" The man answered, "No." Thereupon Ibn 'Umar said: "We used to consider this hypocritical at the time of the Messenger of Allah "Allah's blessing and peace be upon him". The

Messenger of Allah "Allah's blessing and peace be upon him" said: 'He who is double-tongued in this world will, in the hereafter, be made double tongued by Allah'." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "The worst man is the double-faced who meets one people with one face and another people with another face." Al-Hassan Al-Basri was once told, "There are some who say-that they do not fear hypocrisy." Thereupon he answered, "By Allah, I would rather be sure that I am free of hypocrisy than have all the world's contents gold." Al-Hassan also said: "Among the different kinds of hypocrisy are the disagreements between the tongue and the heart, between the secret and the public, and between the entrance and the exit." A certain person told Hudhaifah: "Verily I fear I am a hypocrite." Hudhaifah replied: "Fear not. If you were a hypocrite you would not have feared hypocrisy. Verily hypocrisy does not fear hypocrisy." Ibn Abu Mulaikah said:" I have known one hundred and thirty (and according to another version one hundred and fifty) of the Companions of the Messenger of Allah "Allah's blessing and peace be upon him", all of whom feared hypocrisy." It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" was once sitting with a group of his Companions who were discussing a certain man and praising him to the skies.

Suddenly, while they were in the midst of their discussion, the man himself appeared before them with his face still wet with the water of ablution, carrying his shoes in his hands and his forehead covered with dust from prayer. Thereupon they said to the Messenger of Allah "Allah's blessing and peace be upon him" "Behold. This is the man whom we were discussing." The Messenger of Allah "Allah's blessing and peace be upon him", turning to them, said: "I see on his face the mark of Satan." Then the man arrived and, after greeting the group, sat in their midst. The Messenger of Allah "Allah's blessing and peace be upon him" then addressed him and said: "Tell me, I beseech you by Allah, have you not said to yourself when you approached the group that there was no one among them who was better than you?" The man replied. " O my Allah ! Yes, I have." In his prayer the Messenger of Allah "Allah's blessing and peace be upon him" said: " O Allah, I seek refuge with you from the evil of things I did and things I left undone." He was then told: "Are you afraid O Apostle of Allah?" To which he replied: "What could make me feel secure when the heart lie between two of the fingers of the Merciful (Allah), and He does with them what He wills? Allah Almighty says: "And there shall appear to them, from Allah, things they have never reckoned on." (Az-Zumar 47)

﴿ وَبَدَا لَهُم مِّنَ ٱللَّهِ مَا لَمْ يَكُونُوا۟ يَحْتَسِبُونَ ﴿٤٧﴾ ﴾

This was interpreted in commentaries to mean that men have done things which they thought were good but (on the day of judgment) these things appeared in the balance in the scale of evil.

As-Sari As-Saqati once said: "If a person enters a garden containing trees of every kind and on these are birds of every kind, and then each bird calls to him in a different language saying, 'Peace be upon you, O friend of Allah', and as a result he feels very well pleased and satisfied, he becomes a captive in their hands." These traditions and narrations reveal to you the gravity of the matter, particularly because of the subtle nature of hypocrisy and hidden polytheism, and bring out the fact that no one can be safe against them. This led Umar Ibn Al-Khattab to ask Hudhaifah about himself, whether or not he was numbered among the hypocrites.

Abu Sulaiman Ad-Darani said: "I heard a certain governor say something and I wanted to express my disapproval of it but feared lest he order me to be killed. And although I feared not death I was afraid lest I be tempted to boast before men when my spirit departs. For this reason I refrained from expressing my disapproval of the governor' words.

This kind of hypocrisy militates against the truth, perfection, and purity of belief, rather than against its reality. For hypocrisy is of two kinds : The one results in parting with religion, pursuing infidels and joining the company of those, who are deemed eternally to Hell fire; the second leads the person to Hell fire for a certain period of time and puts him down from the lofty heights of Paradise and denotes the saints from their exalted ranks. It is a field open to doubt and therefore it is desirable to resort to the use of qualifications therein. This kind of hypocrisy rises from the disparity and disagreement between the secret and the public, from feeling secure from the deep counsel of Allah and from conceit and other things from which only the saints are free.

The fourth reason for the use of these qualifications arises also from doubt. It is the fear of the end, for no one knows whether or not he will still have any belief at the hour of death. If he should end with unbelief all his previous works would come to naught and fail, because (the value of these works) depends entirely upon their good ending. Thus if a fasting person were asked early in the day concerning the validity of his fast and replied: "I am surely fasting," but later in the day he broke his fast, it would become evident that he was lying since the validity of his fast depends upon the maintenance of the fast until sunset at the end of the day. And just as the day is the set period for the fulfillment of fasting, so the lifetime is the set period for the fulfillment of the validity of belief. To describe it as valid before its conclusion simply because it has already been fulfilled in part is very doubtful and its end is frightful. It was because of the end that most of the (Allah-) fearing have wept. For the end is the outcome of a pre-ordained event and the result of the eternal will which does not become known except when the pre-ordained event itself takes place and which no human being can ever tell. The fear of the end is the result of the fear of that which was pre-ordained and there may appear in the present a thing which will give the lie to the

words, " I am a believer ". And who can be sure that he is one of those for whom Allah has pre-ordained good things? It is said that the statement of Allah Almighty "And the stupor of death will bring truth (before his eyes)" (Qaf 19)

﴿ وَجَآءَتۡ سَكۡرَةُ ٱلۡمَوۡتِ بِٱلۡحَقِّ ﴾

Means that the pre-ordained thing has been fulfilled and made known.

One of the forefathers said that works would be judged by their ends. Abu Ad-Darda' used to swear by Allah saying, "There is no one who feels safe in his belief who is not robbed of it." It was also said that some sinful deeds were not punished except by their sad ends. We seek refuge in Allah against such deeds and such punishments. It has also been said that such punishments await those who falsely claim sainthood and the gift of miracles.

One of the Gnostics said: "If I were given the choice between martyrdom at the outer gate of the house and death as a true believer at the door of an inner room, I would, choose the latter because I do not know what might occur to me and divert my heart from true belief on my way (from the inner room) to the outer gate of the house." Another said: "If I had known a certain person to have been a true believer for the last fifty years and then, even though so frail a thing as a pole should hide him from my sight before his death, I could not be sure that he died a true believer." According to one condition, "Whoever says, 'I am a believer', is an infidel; and whoever says, 'I am learned', is ignorant." In the interpretation of Allah's statement "And the words of your Lord are perfect in truth and in justice" (Al-An'am 115)

﴿ وَتَمَّتۡ كَلِمَتُ رَبِّكَ صِدۡقٗا وَعَدۡلٗا ﴾

It is said that 'perfect in truth' relates to those who died in belief and' perfect in justice', to those who died in polytheism. Allah also said: "And the final issue of all things is unto Allah."

No matter how little doubt may be in such cases the resort to qualification is obligatory, since belief is a means of grace for the hereafter just as fasting is a means of grace for absolving the heart from guilt in this life. Whatever fast is rendered void before sunset is no longer a fast and will not absolve from guilt. The same thing is true of belief. In fact a person may be asked about a previous fast concerning which there is no doubt. He will be asked, "Have you fasted yesterday?" and he will reply. "Yes, if it were the will of Allah." For genuine fasting is the only acceptable fasting and the acceptable fasting is unknown except to Allah. For this reason it is desirable to use the qualification, if it be the will of Allah, in all the works of righteousness.

This will imply doubt as to their acceptance (by Allah), since such acceptance, despite the outward fulfillment of all the prerequisites of validity, may be blocked

by hidden cause unknown except to Allah, the Lord of Lords of the mighty majesty. Hence it is desirable to entertain some doubts concerning the validity (of belief as well as all the works of righteousness).

These, therefore, are the different reasons for the desirability of qualifying one's assertion of his belief, and with them we conclude the Book on the foundations of the Articles of Faith.

Book three: the mysteries of purification

Praise be to Allah Who has caused His Kindness to overspread His servants and bestowed mercy upon them; who for the purification of their inward thoughts has made His light and grace to flow into their hearts; and for the washing of their bodies has given them water smooth and soft. And Allah's blessing and peace be upon the Messenger of Allah Muhammad, who has encompassed the entire world from one end to another with the light of guidance, as well as upon his noble and righteous family, the peace and blessing of which will be a salvation for us on the day of Judgement, and a protection for us from every danger or affliction.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Religion has been founded on mercy." He further said: "Purification is the key to prayer." Allah Almighty says: "Therein are men who aspire to purity, and Allah loves the purified." (At-Tawbah 108)

﴿ فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا ۚ وَٱللَّهُ يُحِبُّ ٱلْمُطَّهِّرِينَ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Purification is one half of belief." Allah Almighty also says: "Allah desires not to lay a burden upon you, but He desires to purify you." (Al-Ma'idah 6)

﴿ مَا يُرِيدُ ٱللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ ﴾

Through these externals, those who possess insight become conscious of the fact that the most important thing is the purification of the heart, because, it is very unlikely that the words of the Prophet, "Purification is one half of belief' meant that men should polish and clean the body with a generous use of water and to neglect the heart and leave it stuffed with impurities and filth.

Purification has four stages: The first stage is the purification of the body from excrements, impurities, and bodily cysts, and discharges· The second stage is the purification of the bodily senses from crimes and sins. The third stage is the purification of the heart from blameworthy traits and reprehensible vices. The fourth stage is the purification of the inmost self from everything except Allah Almighty. This last stage is that of the Messengers and saints.

In everyone of these stages purification is half the activities it entails. For the supreme aim of the activities of the inmost self is to have the majesty and greatness of Allah revealed unto it. But the knowledge of Allah will never actually descend into the inmost self unless everything other than Allah is removed therefrom. For this reason Allah Almighty says: "Say: "Allah (sent it down)": then leave them to plunge in vain discourse and trifling."" (Al-An'am 91)

﴿ قُلِ ٱللَّهُ ۖ ثُمَّ ذَرْهُمْ فِى خَوْضِهِمْ يَلْعَبُونَ ﴾

It is evident therefore that (the knowledge of Allah and allegiance to another besides Him) can not inhabit the same heart and Allah has not created for man two hearts within him.

As to the activities of the heart, their supreme purpose is to adorn it with the praiseworthy traits and the doctrines established by the Law. No one who has not cleansed his heart from their opposite, namely the false doctrines and the reprehensible vices, has ever been described by these traits. Hence the purification of the heart comprises one half of its activities. This first half is a prerequisite for the second. It is in this manner that purification is one half of belief. Similarly the purification of the bodily senses from the forbidden things is one half of the activities they entail and is the prerequisite of the second half. Their purification is the first half and their adornment with good works is the second half. These then are the different stages of belief and every stage has its own rank. No one will attain the higher stage unless he goes first through the lower one. He will not reach the purification of the inmost self from the blameworthy qualities and will not adorn it with those which are praiseworthy unless he accomplishes first the purification of the heart from the blameworthy traits and adorns it with the praiseworthy. Similarly no one will attain the purification of the heart from the blameworthy traits or adorn it with the praiseworthy unless he accomplishes first the purification of the bodily senses from the forbidden things and adorns them with good works. The more precious and noble the desired object becomes the more difficult is the way of its attainment, the longer is the road which leads to it, and the greater are the obstacles which block its path. Do not think, therefore, that this can be attained through mere wishing or achieved through no effort. For he whose insight fails to distinguish between these different stages will not perceive of them except the lowest which is equivalent to the last and outermost husk of the desired fruit. He will therefore concentrate upon it and will go to the extreme in the study of its rules, wasting all his time in abstersion washing clothes, cleaning his body, and outdoing himself in the use of running water, thinking, as a result of a constant fear with which he is obsessed and of a hallucination which dwells in his mind, that the desired and noble purity comprises only such outward and external cleanliness, and revealing thereby a complete ignorance of the life of the early Muslims: how they expended all their energy and thought on the purification of the heart and were very lenient concerning the body, to the extent that 'Umar, despite his high station, has once performed his ablution with water from a jar which belonged to a Christian woman. It was the habit of the early Muslims not to wash their hands from the remains of fat and food but instead wipe their fingers off against the arches of their feet, regarding the use of alkali an innovation. They used to pray, kneeling and prostrating themselves directly on the ground, and walk the streets barefooted. Those who placed nothing between themselves and the earth when they slept were of the greatest among them. They confined themselves exclusively to the use of stone for abstersion.

Abu Hurairah and others besides him of the refugees of the mosque-vestibule

said: 'We were wont to eat the roasted meat and, wiping our fingers against the pebbles and rubbing them with earth, proceed to prayer repeating *Takbir.* Said Umar, 'We had no knowledge of alkali at the time of the Messenger of Allah "Allah's blessing and peace be upon him", and our towels were the hollows of our feet: whenever we ate anything we wiped our hands against our feet." It is said that the first innovations to appear after the death of the Messenger of Allah "Allah's blessing and peace be upon him" were four, namely the use of sieves (for flour), the use of alkali (for washing), the use of tables (for eating), and eating to satiety.

Thus the only concern of the early Muslims was the cleanliness of the heart. One of them even said: "To perform prayer with the shoes on is better than performing it without them because when the Messenger of Allah "Allah's blessing and peace be upon him" took his shoes off during prayer, as Gabriel informed him that they were unclean, and the people present took their shoes off as well, he told them: "Why have you taken off your shoes?" Concerning those who take their shoes off for prayer An-Nakh'i said disapproving the practice, "I wish that someone in need would pass by and take these shoes away (never to return them)." Such then was their lenience on these affairs. In fact they used to walk barefooted in muddy streets, sit on the mud, and kneel and prostrate themselves in prayer directly on the floors of the mosques. They were wont to eat bread made of wheat and barley, both of which were trodden by the feet of animals and polluted with their urine. They made no effort to avoid the sweat of camels and horses despite the fact that both animals were constantly wallowing in impure things. Not a single question concerning the niceties of impurities has come down to us from them. Such then was their lenience in these matters. But the situation has now come to such a pass where a certain group of people who consider their makeup equivalent to cleanliness and say that it is the foundation of religion. They spend the greater part of their time in beautifying their bodies, just as the hairdresser does with the bride, but neglect their hearts and leave them desolate, stuffed with the foul impurities of pride, conceit, ignorance, hypocrisy, and deceit; and neither disapprove of them nor show any amazement at them. Furthermore, if any one should confine himself to the use of stones for abstersion, or walk barefooted on the ground, or pray on the floor or on the bare mats of the mosque without spreading a rug over either, or walk over the rugs (of the mosque) without leather overshoes, or perform his ablution with water from a jar belonging to an old woman or an irreligious man, they would clamour and raise a vociferous outcry over him, call him filthy, ostracize him from their midst, and disdain from eating with him or associating with him. On the other hand they regard austerity in attire, which is a part of belief, filth; while make-up and ornamentation they consider cleanliness. See then how the evil has become good, and the good evil; how the form of religion has disappeared just as its truth and knowledge have disappeared.

If you will ask, "Will you then say that those practices which the Sufis have started in connection with their outward appearance and matters of cleanliness

are forbidden and evil?" I shall say, "Far be it from me to generalize on this subject and not treat every case on its own merit." Nevertheless I will say: "This excessive cleaning and these painful undertakings, the preparation of special vessels and paraphernalia, the use of overshoes, wearing veils for protection against the dust and other similar devices, if they were examined by themselves without reference to anything else, they will be found permissible. Certain situations and motives may become attached to them and will render them at one time good and at another evil. That in themselves they are permissible is quite evident since he who practises them does so on his own account in his own body and clothes. He, therefore, may do whatever he wishes, so long as there is neither waste nor extravagance therein. They become evil when they are made a fundamental part of religion and are consequently advanced as the interpretation of the statement of the Messenger of Allah "Allah's blessing and peace be upon him", "Religion was founded on cleanliness." As a result those who are not very strict in the observance of all these rules of cleanliness but, like the early Muslims, are lenient therein, are subjected to harsh strictures. Again they become evil when they are performed for the purpose of adorning the body and beautifying it. This, in fact, is hypocrisy, which is forbidden. By these two considerations will they become evil.

They are good practices when their purpose is utility rather than ornamentation; when he who fails to observe them is not censured; when prayer is not delayed on their account; and when they do not prevent the individual from doing something better or hinder him from pursuing a superior knowledge and the like. When none of these things is attached to them they are permissible and may even be considered meritorious through the good motive behind them. But these practices are possible only to the idle, who if they do not spend their time in them will waste it in sleep or useless conversation. Consequently to spend this (otherwise wasted) time of theirs in these practices becomes the more worthy, because any time spent in purification renews the remembrance of Allah and that of the acts of worship. There is, therefore, no harm in them provided they do not become evil or extravagant.

As to the men of learning and deeds, they should not spend any of their time in these practices except what is necessary. For to go to excess is evil just as to waste one's life, which is the best and most precious pearl, when it should be preserved and utilized, is evil. None need wonder at that since the good works of the righteous are the evil works of the Allah's nearest devotees. The idle should not neglect cleanliness himself and disapprove of it in the Sufis claiming that he is thereby emulating the Companions. For to emulate the Companions truly is not to devote oneself except to that which is more important than external cleanliness. Thus it was said to Dawud Al-Tai "Why do you not comb your beard?" He replied, "Do you think I have nothing else to do?" For this reason I do not think that the learned man or the student, or the labourer should waste their time washing their clothes in order to avoid wearing the clothes which the

laundry-man has washed because they imagine that the latter has not cleaned the clothes well enough. As a matter of fact the early Muslims used to perform their prayers while wearing tanned fur-coats, and none of them was known to differentiate between laundered clothes and tanned fur-coats as far as purity and impurity were concerned. Rather they avoided all impurities wherever and whenever they saw them and paid no attention to remote and subtle possibilities. They, however, scrutinized very carefully the subtleties of hypocrisy and injustice, so that Sufyan Ath-Thawri once told a companion who raised his eyes to see an elaborate and exquisite doorway by which they had just passed, "Do not do that! For if people would not look at this door its owner would not have been so extravagant. Verily those who look at his door help him to be extravagant." Thus (the early Muslims) spent all the efforts of their minds in pointing out such subtleties rather than in speculating on the remote possibilities of impurity.

Therefore it will be better for the learned man to find for himself an ordinary person to wash his clothes carefully for him, because, from the point of view of lenience, this is better. The ordinary person will benefit by his work since he will then give his soul which urges to evil something permissible to keep it busy and consequently keep it from sinning. For the soul, unless it is kept busy with something, will lead to trouble. Furthermore, if the ordinary man wishes to gain the favour of the learned man through this work, he will find it to be one of the best means to gain his end. Again, the time of the learned man is too precious to be one of the best means to gain his end. Again, the time of the ordinary man is spent in such work, and he will benefit in every respect.

Let this illustration, therefore, serve men as a reminder of other similar works and activities, to determine their different values and to establish their order of preference. For care in preserving the hours of life and expending them in pursuing the best is more important than being particular and fastidious concerning the minute affairs of this world.

Having acquainted yourself with this introduction and found out that purification has four stages, then know that in this book we shall not discuss anything except the fourth stage which is the cleanliness of the body, because, in the first half of the book we purposely do not address ourselves except to external and outward things.

We, therefore, say that the purification of the body is divided into three parts: purification from impurities, purification from excrements, and purification from bodily cysts and discharges, which is accomplished by such operations as manicuring, shaving, depilating the pubic hair, circumcision, and the like of that.

PART ONE: ON PURIFICATION FROM IMPURITIES

The discussion thereof includes a Study of that which is removed, the Vehicle of Removal, and the way of Removal.

That Which Is Removed

That which is removed is impurity. Substances are of three kinds: inanimate

objects, animate objects and parts of animate objects.

As to inanimate objects, all, except wine and intoxication beverages, are pure. As to animate objects, all, except the dog and the pig and their products, are pure. When animate objects die, they are all impure except five, namely human beings, fish, locusts, apple worms, and, of the same category as apple worms, is every food which changes, as well as every form of life which has no flowing blood like flies beetles, and the like. Water is not rendered impure when such objects fall into it.

As to the parts of inanimate objects, they are of two kinds. The first comprises those things which may be cut off and its rule is the same as that of dead bodies. (One exception is) the hair which is not rendered impure by shearing and death. Bones, however, are rendered impure by death. The second comprises all wet things which the body exudes or emits. Everything which is not subject to change and has no fixed seat like tears and sweat are pure. But saliva and the mucus of the nose, and whatever things which have a fixed seat and are subject to change, are all impure except the seed of life like semen and eggs. Pus, blood, feces, and urine are impure in all animals. Nothing is exempted of these impurities except five things. The first, the remains of ordure after abstersion with stones-whatever does not extend beyond the orifice is exempted. Second, the mud in the streets and the dust of (dried up) dung, despite the fact that their impurity is established, are exempt only to the extent to which they cannot be avoided, i.e. which is not the result of negligence or oversight. Third, what hangs to the bottom of the shoes of impurities, of which the streets are always full. This is exempt, after it has been wiped off, because of necessity. Fourth, the blood of fleas-little or much-except when it goes beyond the ordinary limits-whether it be on your own shirt or in some one else's shirt, which you may wear. Fifth, the blood of pimples and the pus they discharge. Ibn 'Umar once wiped off a pimple on his face and it bled but he went ahead and performed his prayer without first washing. Of the same category is what chronic boils discharge as well as the blood which issues after phlebotomy, except in such cases where the issue of blood is caused by an abscess where it will be subject to the same rule which governs the blood of menstruation and not that of pimples of which man is never always free. The toleration of these five impurities by the Law shows that the principle of purity is lenience and all that was innovated therein is the result of obsessions which have no foundation.

The Vehicle Of Removal

The vehicle of removal is either solid or liquid. The solid is the stone of abstersion which has been purified through being (sun-) dried. It should be a hard, pure, and dry stone but not a relic of any veneration.

As to liquids, none of them removes impurities except water and not any kind of water at that, but only the pure water which has not become contaminated through its contact with other bodies. Again water ceases to be pure when, through contact with impurities, it changes in taste or colour or odor. If, on the

other hand it does not change in any of these, and its quantity approaches two hundred and fifty manes, which equals five hundred Iraqi pounds, it will not become impure, because the Messenger of Allah "Allah's blessing and peace be upon him" said: 'When water is sufficient to fill two pitchers it carries no impurities." According to Al-Shafi'i if it were less, it would become impure. This relates to stagnant water only. Running water, on the other hand, when polluted with impurities, the ripples which have been contaminated with these impurities become impure, except those beneath and below, because the ripples of water are separated one from the other. Similarly, the impurities, if they should flow in the watercourse, render impure the part in which they fall as well as the part to the right and left of the part wherein they fall, if the amount of water does not exceed two pitchers. If the flow of the water, were faster than the flow of the impurities, what lies over the impurities is pure and what lies below them is impure, no matter how far it may move or how much it may be, unless it gathers in a pond or cavity the size of which is larger than two pitchers. If an amount of impure water, equal to two pitchers, should gather in one place, that water would become pure if mixed (with a larger quantity of pure water). This is the position of al Shafi'i. I had hoped, however, that his position would be like that of Malik who held that water, no matter how meager its amount might become, would not be rendered impure except through change (in taste, colour, or odor), because the need for it is great and to lay down the condition of two pitchers would simply provoke suspicion and fear. It has therefore become very difficult to observe this rule and, upon my life, it is difficult; those who would try and examine it would find that out for themselves.

Furthermore, I have no doubt that if such a condition had been stipulated, then Mecca and Medina, in view of the shortage of running water and abundance of stagnant water in both, would have been the two most difficult places for achieving purity. Yet from the time of the Messenger of Allah "Allah's blessing and peace be upon him" to the last days of his Companions not a single crisis pertaining to purification nor a single question concerning the manner of safeguarding water from impurities had been reported. The vessels in which their water was placed was handled by boys and slave-girls who were not careful against impurities. Furthermore, Umar performed his ablution with water from the jar of a Christian woman. This act of Umar is just as clear and binding as a genuine tradition which fulfils all requirements in establishing that water becomes impure only when it changes (in taste, or colour, or odor). Otherwise the impurity of the Christian woman and that of her vessels are quite evident and are very readily discerned. Therefore this position becomes untenable. The fact that no question concerning it arose during the days of the Messenger of Allah "Allah's blessing and peace be upon him" and his Companions is one proof for its being untenable; the action of Umar is another; while a third proof is found in the fact that the Messenger of Allah "Allah's blessing and peace be upon him" was wont to incline the water vessel to the cat and to leave all vessels unprotected against it even after he had seen it eat a mouse. Nowhere in their land were tanks set apart

for cats to drink. Nor did the cats go down to the bottom of the well for water.

The fourth proof is that Al-Shafi'i has definitely said that water with which a certain impurity has been washed was pure, as long as it did not undergo any change (in taste, or colour, or odor), and was impure whenever it did undergo any such change. And what difference is there between water contaminated with impurities through its own contact with them or through the contact of impurities with it? And what sense is there in saying that the force of the contact of water prevents impurity although contact in itself does not hinder the intermixture of impurity? If the one is to be explained on the grounds of need and necessity, need and necessity are also present in the other. There is no difference between pouring water into a vessel wherein there is an impure garment and throwing the impure garment in a vessel wherein there is pure water-both being ordinary practices in laundry and washing.

A fifth proof is found in the fact that it was the practice to perform abstersion along the edges of small bodies of running water. There is no disagreement concerning the position of Al-Shafi'i that if urine should fall into running water and the water does not undergo any change (in taste, or colour or odor), it will still remain permissible to use the water for ablution no matter how small the quantity. And what difference is there between running and still water. Upon my life, which is the stronger argument: to base the decision on the lack of change in the water or on the force of its flow? Furthermore, what are the limitations of this force? Does it extend to the water which flows within the pipes of baths or not? If it does not extend to the water which flows within the pipes of baths, what accounts for the difference? And if it does extend to such water that is the difference between what falls into it and what falls into its course as it is poured out from vessels over the body, when both are running waters? Furthermore, if it is to be ruled that water which flows over a solid and stationary impurity is impure, although it does not undergo any change, and that it remains impure until a quantity equal to two pitchers collects in a small pond, (it should be remembered) that urine is intermixed with running water more readily than any solid and stationary object possibly could. And what difference is there between the solid and liquid (impurities) when the water is the same and admixture is more through-going than mere contact? The sixth proof is found in the fact that if a pound of urine was poured into a quantity of water equal to two pitchers and then the water was distributed into different vessels. Water drawn from any of these vessels is pure; yet it is well known that urine, though a small quantity of it, contaminates all. Which is more convincing to explain; that the water is pure because it underwent no change, or because of its large quantity, even after that quantity has ceased to be large, and despite the knowledge that a part of the impurity still exists in the reminder of that water? A seventh proof is seen in the fact that in bygone day's ascetics constantly performed their ablutions in public baths and dipped their hands and vessels in tanks despite the small quantity of water these tanks contained and despite their knowledge that both pure and impure hands have been dipped into these tanks.

These incidents together with urgent need and necessity strengthen the belief that only the lack of any change in the water was taken into consideration whenever its purity was questioned, relying thereby on the words of the Messenger of Allah "Allah's blessing and peace be upon him" when he said: "Water was created pure and nothing renders it impure except that which changes its taste or colour or odor.' There is a basic truth in this, namely that it is the property of every liquid to transform whatever may fall into it into its own, provided that liquid be the dominant element of the two. In this way, just as the dog when it falls into a mine of salt, is itself transformed into salt, and through its transformation into salt and its loss of entity, becomes pure, so is the case with vinegar and milk, whenever they are placed in water which is dominant, they lose their properties and acquire those of the water, unless the vinegar and the milk be the dominant elements, in which case they will prevail. Their prevalence is known through the presence of their taste, or colour or odor. This then is the criterion (whereby things are determined and judged). To it the Law has pointed in the case of the water which is capable of removing impurities. It is, therefore, worthy of being relied upon. Consequently, through it the guilt is lifted (off those who use water which the fastidious deem impure), and the meaning (of the tradition that water was created pure) is explained through it since water prevails over impurities and renders the objects pure, just as it was shown in the case of the two pitchers, as well as in the case of the used water, and the running water, and in the case of inclining the vessel for the cat.

Do not, however, think that that is an exemption, for it were so it would have been like the remains of ordure after abstersion and the blood of fleas: it would be deemed pure until (through excess) it makes the water impure. Even when the quantity is small, water is not rendered impure by articles steeped or washed therein or by a cat licking therefrom.

As to the saying of the Messenger of Allah "Allah's blessing and peace be upon him" that water carries no impurities, it is in itself ambiguous, for whenever water undergoes change it carries impurities. If it be said that the Messenger of Allah "Allah's blessing and peace be upon him" meant with his words that water carries no impurities so long as it undergoes no change, it will then be possible to say that in most cases water does not undergo any change through its contact with ordinary impurities. Furthermore, the words of the tradition imply the acceptance that when the quantity of water is short of two pitchers, the water carries impurities when brought into contact with them. Nevertheless, it is quite possible to ignore the implied meaning of the tradition for lesser reasons than those we have already mentioned in those seven proofs.

The apparent meaning of the statement of the Messenger of Allah "Allah's blessing and peace be upon him" that water carries no impurities is to negate the act of carrying in other words it transform impurities to its own property, just as we say that a mine of salt will not hold a dog or anything else but will decompose and transform them into salt. Men perform their abstersion in small waters and streamlets and dip impure vessels therein, and then wonder whether or not the

water has undergone any perceptible change. It has therefore become evident that whenever the quantity of waters exceeds two pitchers, ordinary impurities do not cause it to undergo any change.

If you should say that the Messenger of Allah "Allah's blessing and peace be upon him" had said that water carries no impurities, no matter how much these impurities increase, then the argument would be turned against you, because whenever the impurities increase in quantity, water would really and actually carry them. For this reason, I would say that it is imperative for both schools to be specific and limit their interpretation to the ordinary impurities.

In short, in the case of ordinary impurities, I am inclined to be tolerant and lenient, following therein the example of the early Muslims and hoping thereby to do away with fears and suspicions. In that spirit have I given my legal opinions concerning disputed problems of purity.

THE Way OF REMOVAL

If an impurity is an impurity in effect, *i.e.* it has no palpable body, it is sufficient to run water over all its parts. But if it is an impurity in fact, i.e. physical it is necessary to remove the physical. The persistence of the taste indicates the persistence of the physical. The same is true of the persistence of colour except in such cases where the impurity leaves an indelible stain, in which event it is exempted, provided it has been thoroughly rubbed and washed. But the persistence of odor indicates the persistence of the physical and in not exempted except in such cases where the object has a strong odor which is difficult to remove; in which event soaking it in water and wringing it several successive times will do instead of rubbing and washing as in the case of the persistence of colour. It will do away with fear and suspicion to know that things have been created pure. Objects on which impurities are not positively seen may be used in prayer, and one should not resort to deduction to prove the presence of impurities.

PART TWO: ON PURIFICATION FROM EXCREMENTS

The purification from excrements includes performing ablution, bathing, purification with clean sand, and all are preceded by abstersion. We shall now state the way of performing them in the prescribed order together with their etiquette and rules, beginning with the reason for ablution and the etiquette of answering the call of nature.

THE ETIQUETTE OF ANSWERING THE Call OF NATURE

One should go into the wilderness far from the eyes of onlookers He should shelter himself behind something whenever possible and should not uncover his nakedness before he reaches the place of squatting. He should not face the sun or the moon with his nakedness, nor should he face the Qiblah or turn his back unto it. when his nakedness is uncovered except when he is within a house, and even then it is better to avoid that position. It is permissible for him, when in the wilderness, to shelter himself behind his camel or use for that purpose his skirt.

He should avoid squatting down (for the purpose of answering the call of nature) in any place where it is customary for men to meet for conversation. He should not urinate in still water, or under a fruit tree, or in any enclosure. When urinating he should keep away from hard surface and windy places in order to avoid spatter and splash. When he squats down to answer the call of nature, he should support himself on the left leg. When entering a house to urinate he should advance with the left leg first and when he leaves he should advance with the right. Furthermore, he should not urinate while standing. A'ishah said: "He who tells that the Messenger of Allah "Allah's blessing and peace be upon him" was wont to urinate standing, believe him not. Umar also said: "The Messenger of Allah "Allah's blessing and peace be upon him" once saw me urinating while standing and he said to me: 'O Umar! Do not urinate standing!' from this time on, I've never urinated while standing." Yet in certain instances, it is allowed since Hudhaifah related that the Messenger of Allah "Allah's blessing and peace be upon him" once urinated standing and that Hudhaifah then brought him water for ablution which he performed and wiped his shoes off. Again no one should urinate in the bath tub. In this connection the Messenger of Allah "Allah's blessing and peace be upon him" said that most of men's fears and suspicions whether or not things are pure result from urinating in bath tubs. Ibn al-Mubarak said: "However, if the water in the bath tub be running water, then there is no harm in urinating therein." When a person proceeds to answer the call of nature, he should not take with him anything which contains the name of Allah or of His Apostle. He should not enter the water-closet bareheaded, and on entering he should say, "I seek refuge in Allah against the accursed Satan, the filthy, the impure, the abominable, the pernicious". On leaving the water-closet he should say, "praise be to Allah Who has removed from me that which is harmful and has left me that which is useful." He should say this after he had left the water-closet. He should prepare the stones (for abstersion) before squatting, and should not perform the act of abstersion over the place where he had defecated. He should take the utmost pains in cleaning his penis from urine by shaking it to and from three times and by stroking its lower extremity with his hand. Nevertheless, he should not worry too much over the state of his cleanliness lest he become victim to an obsession which will wear him out. If he should feel something wet there, let him suppose that it is nothing but some of the water (with which he performed the act of abstersion). If this does not allay his suspicion let him sprinkle some water on the place so that he can then assure himself that the wetness is caused by water not by urine. Consequently, he will not allow Satan to prevail over him through fear and suspicion. The Prophet himself, we are told in a tradition, has done the same thing, namely, sprinkled water over his orifice. The person who was wont to exert the least effort in affecting the cleanliness of his orifice was the most learned among them, for fear and obsessions indicate lack of learning and ignorance.

In a tradition Salman Al-Farisi said: 'The Messenger of Allah "Allah's blessing and peace be upon him" taught us everything, even how to answer the call of

nature: How commanded us not to perform the act of abstersion with either bone or (dried) dung, and forbade us to face the Qiblah when defecating or urinating." A certain Bedouin having fought with one of the Companions told him, "You do not even know how to defecate." The Companion answered and said: " Yea, by your father's beards, I do, and I am a past master at it. I go out far into the wilderness, prepare the stones (for abstersion), face the wormwood, turn my back to the wind, squat like the deer, and stoop raising my posterior as the ostrich raises its tail," (The wormwood is an aromatic desert plant, squatting is crouch-resting on his toes, and stooping is raising the posterior part).

It is sometimes allowed for the man to urinate close to his companion provided he be concealed and sheltered. The Messenger of Allah "Allah's blessing and peace be upon him" has done that despite his extreme shyness, in order to show men that it was permissible.

The Way Of Abstersion

One should perform the abstersion for his posterior orifice with three stones. If the orifice is cleansed therewith, the three stones will suffice, otherwise, a fourth stone must be used, and if this proves sufficient, a fifth must be used, because (although) only cleanliness is necessary, the use of an odd number (of stones) is desirable. The Messenger of Allah "Allah's blessing and peace be upon him" said: 'When you employs stones for your abstersion, use an odd number." In performing the abstersion, the person should hold the stone with his left hand, place it at the fore-part of his orifice just before the seat of impurity, and run it over with horizontal and circular motion to the rear part. He should then take the second stone, place it at the rear part and run it over to the forepart. Taking then the third stone he should run it around the orifice. If he should not be able to run the stone around the orifice, he might perform the act in parts.

He then should take a large stone with his right and his penis with the left and with it(the left) move the penis thereby wiping it against the stone in three different places, or against three stones, or against three different places on a wall, until he sees wetness on the place where he had wiped his penis. If that is accomplished after he wiped it twice, he should do it a third time. This is obligatory if he wishes to limit himself to the use of stones. If that is accomplished after he had wiped his penis four times against the stone, it would be desirable to wipe it a fifth time for the sake of maintaining an odd number.

He should then move to another place and perform the act of abstersion with water, pouring it over the seat of excrement and rubbing it with the left until nothing which the palm of the hand could feel is left. He should not go to excess by trying to remove the parts which are still within the orifice because such a thing would give rise to obsession. He should realize that whatever water cannot reach lies within, and these parts which lie within are not subject to the rule that governs impurities unless they come out. And everything which is external and which is subject to the rule that governs impurities fulfils the definition of purity

when the water reaches and removes it. There is, therefore, no sense in being victim to an obsession in this respect.

In the end of abstersion one should say: "O my God! Purify my heart from hypocrisy, and make my body chaste." He then should wipe his hand against a wall or earth for removing any odor which might have persisted thereon. The use of both stones and water together is desirable, as it was related that when Allah revealed unto the Messenger of Allah "Allah's blessing and peace be upon him" the verse, "Therein are men who aspire to purity, and Allah loves the purified," the Messenger of Allah "Allah's blessing and peace be upon him" said to the people of Quba, "What is the purity for which Allah has herewith praised you?" They said: "We were wont to use both stones and water (for abstersion)."

The Way Of Performing Ablution

When one is through with abstersion, he should proceed to perform his ablution, for never has the Messenger of Allah "Allah's blessing and peace be upon him" been seen emerging after he had answered the call of nature without immediately performing the ablution. The person should commence with the use of the toothpick. Thus the Messenger of Allah "Allah's blessing and peace be upon him" said: "Your mouths are the pathways of the Qur'an. Render them, therefore clean with toothpicks." His purpose, when using the toothpick, should be the purification of his mouth for the reading of the Qur'an, and the invocation of Allah in prayer. The Messenger of Allah "Allah's blessing and peace be upon him" said: "One prayer after the use of the toothpick is better than seventy and five prayers without the use of the toothpick." And again," Had it not been for my fear to overburden my people, I would have commanded them to use the toothpick before every prayer", And again "Why do you come before me with yellow teeth? Use toothpicks." He also was wont to use the toothpick several times every night. It was also related that Ibn Abbas once said: "The Messenger of Allah "Allah's blessing and peace be upon him" has so repeatedly commanded us to use the toothpick that we expected him soon to receive a revelation on its use." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Use ye the toothpick: it is a purifier for the mouth and well-pleasing unto Allah." Ali said: "The toothpick develops and strengthens the memory and banishes sluggishness." Furthermore, it was customary for the Companions of the Messenger of Allah "Allah's blessing and peace be upon him" to go about with their toothpicks carried behind the ears. *The manner of its use.* For a toothpick men should use the *Arak* wood or other rough branches which remove the yellow deposits around the teeth. The toothpick should be used both horizontally and vertically, and if one should limit himself to one of the two motions, let him use it horizontally.

It is desirable to use the toothpick prior to every prayer and prior to every ablution whether it is followed with prayer or not. Equally desirable is its use when the taste of the mouth has become bad as a result of sleep, or long

abstinence from food, or eating a thing of unpleasant smell.

After completing the cleansing of his mouth with the toothpick the person should then proceed with his ablution facing therein the Qiblah, and saying, "In the name of Allah the Merciful, the Compassionate." The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no ablution to him who does not call upon the name of Allah," i.e., no complete ablution. One should then say: "(O Allah!) I seek refuge in you from the power of the devil. I seek refuge in you O Allah lest they should come and surround me." He then should wash his hands three times before putting them into the vessel and should say, "O Allah, I ask you for luck and blessing, and seek refuge in you against ill-luck and destruction." His purpose should be the removal of excrements or making prayer lawful. He should bear that purpose in mind until he had washed his face. If, however, he happens to forget the purpose of his ablution just before he washes his face, he will not be penalized for it. He then should take up a handful of water with his right, and rinse his mouth with it thrice and gargle, allowing the water to reach his throat, except when he is fasting, at which time he should take it easy (lest he swallow any of it).

Having done that he should say, "O Allah, Help me to recite Your book and to exalt Your name." Thereupon he should take up another handful and inhale it thrice, forcing it with his breath up his nose and flushing thereby its cartilages, and then force the water out by exhaling. As he sniffs the water he should say: "O Allah! Grant me (to enjoy) the perfumes of the Garden and bestow mercy upon me." As he exhales in order to force the water out of his nose he should say, "O Allah! I seek refuge in You against the stench of Hell and evil of the world." This is said because inhaling constitutes drawing in and exhaling is removal and rejection.

He then should take another handful of water for his face and should wash it from the beginning of the flat part of the forehead to the extremity of the fore-part of the chin lengthwise, and from ear to ear laterally. The two temples which are on either side of the forehead are not included in the face but form a part of the head. The water is allowed to reach the edge of the bangs which women are wont to affect: It is that part which lies at the side of the face when the end of a thread is placed upon the top of the ear, and the other end is placed upon the corner of the forehead. The water, however, is allowed to reach the four parts of face where, the hair grows, namely, the eyebrows, the mustache, the side whiskers, and the eyelashes which are, for the most part sparse. The side whiskers are that part of the beard which grows parallel to and alongside the ears. Water should also be allowed to reach the base of sparse but not thick beards, *i.e.* the frontal part of the face. The rule which governs the hair between the lower lip and the chin is the same as that which governs the beard, whether thick or sparse. He should (wash his face in this prescribed manner) thrice and then pour water over the long part of his beard, and work his fingers in and clean the eye holes and (the inner corners of the eyes) where the dirt which they discharge collects and (the outer corners) where the kohl gathers, for it was related that the

Messenger of Allah "Allah's blessing and peace be upon him" himself did that. When the person washes his eyes his wish should be that sin would depart therefrom. Similarly at the washing of every member of his body, he should wish for the departure of sin therefrom. As he washes his face, he should say, "O Allah! Cleanse You my face with Your light when You cleanses the faces of Your saints; and blacken not my face with Your darkness when You renders the faces of Your enemies black." When washing his face, he should also let water flow in the interstices of his beard, for, it is desirable.

He should then wash his arms up to the elbows three times, (When washing his hands) he should move the ring around his finger. He then should draw his wetted right hand over the fore-part of his head, (raising his head gear with the left), and should apply water to the upper part of the upper arm. For (the believers) will appear on the day of resurrection with whiteness on their foreheads, wrists, and ankles, from the effect of ablution. Similarly, a tradition declares that the Prophet said: " Whoever is able to clean the fore-part of his head let him do so." It has also been related that the whiteness appears on those parts of the body which are washed at the time of ablution.

One should begin with the washing of his right hand and say: "O Allah! (On the day of judgment) hand me the book of my actions in my right hand and judge me with lenience." When he washes his left he should say, "I beseech You O Allah, hand me not the book of my action in my left or from behind my back." He then should proceed to wipe his head thoroughly by soaking his hands in the water, bringing the tips of their fingers, both the right and the left, together, placing them on the forepart of the head, running them over to the opposite side, and finally bringing them back again to the forepart. All this constitutes one wiping. He should go through it thrice and say, "Cover me with Your mercy, O Allah, and shower upon me of Your blessings. Give me to sit in the shadow of Your throne on that day when there will be no shade except Your own." He then should wipe his ears, both outside and inside, with fresh water. To do this, he should put the tips of his forefingers into his ears and twist them round, passing his thumbs at the same time over their beak. He then should place the palms of his hands over the outer part of his ears, repeating the act thrice and saying, "Make me O Allah one of those who hear and pattern their work in accordance to the best of what they hear. O Allah! Let me hear the crier of Paradise with the righteous." He should then wipe his neck with fresh water, because the Messenger of Allah "Allah's blessing and peace be upon him" said: 'Wiping the neck safeguards against being shackled on the day of resurrection." As he wipes his neck he should say, "O Allah! Release my neck from (the yoke of) fire and save You me from the chains and shackles." He should then wash his right foot thrice and, with his left hand, pass his fingers between his toes from the bottom up, beginning with the little toe of the right foot and ending with the little toe of the left. (As he washes his right foot) he should say, "O Allah, steady my foot on the narrow bridge on that day when feet slip down into the fires of Hell." And as he washes his left foot he should say, "I seek your aid O Allah lest my foot

should slip off the bridge on that day when the feet of the hypocrites slip." (In washing his feet) he should let the water reach half way up his legs. When he is through, he should turn his head up to heaven and say, "I testify that there is no god but Allah, that He has no associate, and that Muhammad is His servant and apostle. Glory be to You O Allah, and the praise be Your, for there is no god but You. I have done evil and sinned against my own soul. I beg Your forgiveness O Allah, and I hearken back unto You. Forgive my sin and bestow mercy upon me: You are Oft-Forgiving, Most Merciful. Give me to be penitent O Allah, and make me pure. Grant me to be one of Your righteous servants and make me patient and grateful. Help me always to remember Your name, and to praise You day and night." It is said that whoever repeats this (collect) after performing his ablutions will have the seal of approval affixed to his performance and will have a place prepared for him beneath the throne, wherefrom he will continue to praise Allah and exalt His Holy Name. His reward will be preserved for him until the day of resurrection.

Several things are undesirable during ablution. Of these is to wash (each member) more than thrice. Whoever goes beyond the three transgresses. Another undesirable thing is to be extravagant in the use of water. The Messenger of Allah "Allah's blessing and peace be upon him" performed his ablution, washing each member thrice, and said: "Whoever goes beyond three transgresses and does evil." And again, "There will rise among this people some who will be extravagant in their supplications and purity" It is also said: "A sure sign of weakness in man's learning is his fondness for water during the act of purification." Ibrahim Ibn Adham said: "Obsessions grow out of (fastidiousness in) purification." Among the undesirable things also are speaking during ablution and splashing the face with water. Others also objected to the use of towels after ablution saying that the water used in the act is weighed on the day of Judgement. This was said by both Sa'id Ibn Al-Musayyab and Az-Zuhri. But Mu'adh related that the Messenger of Allah "Allah's blessing and peace be upon him" himself wiped his face (after ablution) with the end of his garment. 'A'ishah also related that he had a towel which he used after ablution. The authenticity of this tradition has, however, been questioned. It is also undesirable to perform the act of ablution from water contained in brass vessels; or to use for that purpose water which has been heated in the sun. This latter thing is undesirable for medical reasons. The objection to the use of water contained in brass vessels was related on the authority of Ibn 'Umar and Abu Hurairah. A certain person said: "I brought out for Shu'bah water in brass vessel but he refused to perform his ablution therefrom." In this objection to brass vessels he followed the example of Ibn 'Umar and Abu Hurairah.

When one completes his ablution and proceeds to pray he must, no doubt, be aware of his external purity, the purity which men behold and see. He should, however, be ashamed of communing with Allah without first purifying his heart, which Allah beholds and sees. He should know with certainty that the purity of the heart is accomplished through repentance, putting aside blameworthy traits,

and laying hold on those which are praiseworthy. He who limits himself to external purity and cleanliness is like the person who, desiring to invite a king to his house, embarks on the task of plastering and whitewashing its outer gate, but neglects the interior, leaving it stuffed with all manner of dirt and filth. Such a man is best fitted for contempt and perdition. But Allah knows best.

The Excellence Of Ablution

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever performs his ablution well and prostrates himself twice in prayer without allowing anything worldly to distract his mind, will be absolved of all his sins, and will become as innocent as he was when he was born Or according to another version "without permitting his mind to wander, will be forgiven all his past sins." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Let me tell you wherewith Allah atones sin and raises the ranks (of the faithful): Performing the ablution though in distress, frequenting the mosques, and looking forward for the time of the next prayer. Verily this is the threefold bond." The Messenger of Allah "Allah's blessing and peace be upon him" performed the ablution throwing water once on every member and said: "Prayer is unacceptable before Allah except after such ablution." He performed the ablution throwing water twice and said: "Whoever performs the ablution throwing water twice on every member will twice receive his reward from Allah." Finally, he performed the ablution throwing water thrice and said: "This is my manner of ablution and that of the prophets before me and that of Abraham, the Friend of the Merciful Allah." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "He who will remember Allah when he performs his ablution will have his whole body purified by Allah. But he who will not remember Allah at his ablution will not have his body purified except in those places where the water was applied." And again, "He who performs the ablution while pure, will be credited with ten good deeds by Allah." He also said: "An ablution upon ablution is like a light upon light." All this is to urge and induce men to repeat and renew their ablution. The Messenger of Allah "Allah's blessing and peace be upon him" also said: "When a Muslim, during the act of ablution, rinses his mouth, the sins leave it; when he blows his nose, they are gone therefrom; when he washes his hands, the sins, even those beneath his finger-nails, are removed; when he washes his head, he rids it of its sins, even those in and behind his ears, when he washes his feet, he cleanses them from sins, even those beneath his toe-nails. Then, and only then, will his going to the mosque and his prayer therein be meritorious. It has also been related that he who is pure has the same reward as he who is fasting. The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Whoever performs his ablution well, and then lifts his head unto heaven and says, 'I testify that there is no god but Allah alone, He has no associate, and I testify that Muhammad is His servant, the Messenger of Allah "Allah's blessing and peace be upon him", the eight gates of Paradise will be flung open before him and he will enter therein through whichever gate he

may desire." Said Umar "Good ablution drives away Satan from you." Mujahid also said: "He who is able to go to bed purified, remembering Allah and penitent, let him do so, for souls are brought back to life in the same condition in which they were when taken away."

The way of bathing

One should place the vessel which contains the water to his right, and repeating the *Basmalah,* he should wash his hands, thrice, then perform the act of abstersion, as has been already described, removing off his body whatever impurities it has. He then should perform the ablution of prayer in the manner already described with the exception of the washing of the feet which he should for the time being defer because to wash the feet and then step on the earth (which is not clean) would be waste of water. He then should pour water over his head, thrice over the right side and thrice over the left. He then should rub his body on either side, the front and the back; let the water flow into the interstices of his beard making it reach the base of the hair whether thick or sparse. A woman, however, need not undo her braids unless she is certain that without undoing them the water will not penetrate into the interstices of her hair. The person should not forget those parts of the body which are bent or concealed, but should guard against touching his penis. Should he touch his penis, he should perform the act of ablution all over again. If, however, he has already performed his ablution before bathing he need not go through it again.

These then are the rules of ablution and bathing. We have discussed those elements in them which are indispensable for the traveller on the path of the hereafter to know and to do. If on special occasions and under unusual circumstances he may need other points besides these, he should refer himself concerning them to the books of jurisprudence.

Of all we have discussed pertaining to bathing, two things are obligatory: good intention and the washing of the whole body. In the case of ablution (six things) are obligatory: good intention, washing the face, washing the arms up to the elbows, wiping the head, washing the feet including the heels, and finally the observation of such sequence in performing ablution. Washing the different organs of the body in uninterrupted succession, *i.e.* to wash the second member before the first has dried, and the third before the second has and so on), is not obligatory. Bathing ablution *is* obligatory after four things: after the emission semen, after the two places of circumcision meet together, after menstruation, and after childbirth. Other than these is simply ordained by custom after the usage of the Messenger of Allah "Allah's blessing and peace be upon him" *(sunnah),* such as the major ablution of the two feasts, Al-Fitr and Al-Adha, the major ablution of the Friday and the different feasts, the major ablution of the *ihram,* that of the standing on 'Arafah and Muzdalifah, and at entering Mecca. Also performed after the usage of the Messenger of Allah "Allah's blessing and peace be upon him" are the three major ablutions during the three days of Tashriq, the major ablution of the farewell circumambulation, according to some,

the major ablution of the unbeliever when he embraces Islam and is under no obligation to perform it by reason of sexual intercourse and the discharge of semen, the insane when he regains his sanity, and the person who has washed a dead body. All these are desirable.

The way of Purification with clean Sand

If, after trying earnestly to find water, a person is unable to secure any, or is prevented by the presence of some beast or obstacle from reaching the water supply, or whenever the water is needed for the quenching of his thirst or that of his companion, or whenever it belongs to someone else who declines to sell any of it except for too high a price, or when the person himself happens to be suffering from a wound or an ailment, and consequently fears that the use of water may result in the infection of the member or in his acute sickness, he should wait until the time for the fulfillment of the ordinance arrives and then proceed to an elevated land the soil of which is pure, fine, and soft so that it is easily blown into dust. There, with his fingers held closely together, he should pat his palms over the sand, and lifting them to his face, he should wipe every part of it once. As he does that he should purpose in his mind the making of prayer permissible. In wiping his face, he is not required to force the dust beneath the hair whether it be sparse or thick. He should, however, make an effort to wipe his whole face with the dust. This can be accomplished with one single stroke, since the width of the face does not exceed that of the two palms. In deciding whether or not he has covered his whole face, his own opinion is sufficient. He then should remove his ring and pat his palms over the sand a second time, during which he should hold his fingers wide apart. Having done this, he should place the back of the fingers of his right hand over the front part of the fingers of his left in such a way that the tips of the fingers of the one hand will not project beyond the edge of the forefinger of the other. His hands in this position, he should then run his left hand over the back of his right forearm up to the elbow. He then should turn over his hand so that the hollow of his left palm rests over the inner side of his right forearm by the elbow and then should run it down towards the wrist and finish by stroking the outer side of his right thumb with the inner of his left. He then should do the same thing for his left arm. After that he should wipe his two palms against each other and pass the fingers of the one hand between those of the other. The purpose of this regulation is to cover both arms completely up to the elbows through a single patting of the palms over the sand. If this proves impossible the person can pat his palms over the sand one or more times. Having fulfilled this and performed the ordained prayer he may proceed to perform any supererogatory prayer he wishes. If he wishes to combine the enactment of two rites he should perform the act of purification with sand *(Tayammum)* over again prior to the enactment of the second rite. Thus every ordained rite should be preceded by a single act of *Tayammum.*

PART THREE: ON CLEANLINESS AND CLEANSING FROM THE EXTERNAL BODILY CYSTS AND DISCHARGES

which are of Two Kinds: Discharges and cysts

The First Kind: The Discharges And The Wet Excretions Of The Body

These comprise eight:

The first: That which adheres to the hair of the head such as dirt and lice. Cleansing the head from these through washing, combing and the use of ointment for the orderly arrangement of the hair is desirable. The Messenger of Allah "Allah's blessing and peace be upon him" was wont to anoint and comb his hair once a week. Furthermore, he used to command (his followers) to do the same, saying, "Anoint your hair once a week." He also said: "He who has but a single hair on his head, let him honour it;" i.e. keep it clean from filth. A certain man with dishevelled hair and ruffled beard came one day before the Messenger of Allah "Allah's blessing and peace be upon him". On seeing him, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Has this man no ointment wherewith to hold his hair?" Then turning to those present he added, "One of you enters the place as though he were a demon."

The second: The discharge which collects in the hole of the ear (i.e. the ear-wax). Wiping will remove what is evident of it, while that which collects at the bottom of the canal should be carefully cleansed after emerging from the bath; for too much of that discharge may be harmful to the hearing of the individual.

The third: What collects within the nose of the wet thick mucus and sticks to its (inner walls). It is removed by inhaling and exhaling.

The fourth: The yellow deposits which collect between the teeth and the tip of the tongue. These are removed by the use of the toothpick and the rinsing of the mouth, both of which we have already discussed.

The fifth: The filth which adhere to the beard and the lice which swarms it whenever it is not tended. These can be gotten rid of by washing and combing. Thus we have it in the well-known tradition that the Messenger of Allah "Allah's blessing and peace be upon him" never parted with his comb, brush, and mirror whether he was at home or on travel. This in fact was the established custom (among) the Arabians. According to a strange tradition, the Messenger of Allah "Allah's blessing and peace be upon him" was wont to comb his beard twice a day. His beard was thick and the same was true of that of Abu Bakr. 'Uthman, on the other hand, had a long but thin beard; while Ali had a broad and wide beard which spread out across his chest from shoulder to shoulder. In yet a stranger tradition. A'ishah said: "Several people gathered outside the gate of the Messenger's house and he went out to meet them. Just before he went out, I saw him gaze, into the water-vessel and fix his hair and beard. Thereupon, I said to him: Do you do such a thing as you the Messenger of Allah "Allah's blessing and

peace be upon him"?' To which he replied: 'Yes, for Allah loves that His servant should adorn himself whenever he goes out to meet his brethren'." The ignorant might think that the Messenger of Allah "Allah's blessing and peace be upon him", like other men, attended his hair and beard because of his, desire to appear handsome before people. Such an error on the part of the ignorant is like comparing angels to blacksmiths. On the contrary, the Messenger of Allah "Allah's blessing and peace be upon him" was commanded by Allah to fulfill a commission and among the duties therein he was expected to exalt himself before man and inspire respect in their hearts so that they might not belittle and despise him, and to embellish his looks in their sight so that they might not slight him not consequently turn away from him, and thereby give the hypocrites reason to rejoice. Care for personal appearance is obligatory upon every learned man who undertakes to call men to the worship of Allah. He should attend to his outward appearance so that he would leave nothing that will alienate men and turn them away from him. In this and in other similar things the intention of the individual is the test. For such actions are qualified and coloured by the purpose for which they have been done. Adornment for this purpose is, therefore, desirable; while leaving the beards dishevelled and neglecting one's personal appearance in order to attract attention as an ascetic is extremely dangerous. Rather to relinquish (such affectations) and undertake those things which are more important is desirable. In short, these are inward states between the servant and his Allah. The critical (observer) will not fall to see that and no amount of ambiguity and confusion could prevail over him or mislead him. Yet how many an ignorant person affects these things in order to attract the attention of men, thereby deceiving himself and other people as well, and claims that his purpose in that is good and wholesome. Thus you often see several learned men wear expensive and luxuriant garments and claim that their sole purpose is to confound heretics and refute dissenters, and that their aim is to draw nigh unto Allah. But the (falsity of their claim will be revealed on that day when the hearts are examined, when the tombs are laid open and their contents are scattered, when the secret thoughts are made known. On that day will the pure gold be selected and the glittering (brass) thrown away. We seek your refuge with the Lord from the shame due the hypocrites on the day of judgment.

The sixth: The filth which adheres to the knuckles, i.e. the forger joints. These the Arabians did not wash frequently because they neglected the washing of their hands after meals. Consequently, filth collected in these wrinkles. The Messenger of Allah "Allah's blessing and peace be upon him" commanded them, therefore to wash their knuckles.

The seventh: Cleaning the finger-tips which the Messenger of Allah "Allah's blessing and peace be upon him" commanded the Arabians to do. This includes not only the removal of the filth that adheres to the finger-tips but also that which gathers beneath the nails, especially since the nails were not always trimmed, with the result that dirt collected in great quantities beneath them. Consequently, the Messenger of Allah "Allah's blessing and

peace be upon him" ordered that the manicuring of nails plucking the hair off the arm-pits, and shaving the pubes should be done (at least) once every forty days, but he commanded that the part beneath the nails be cleaned regularly (and frequently). In one of the incidents in the life of the Messenger of Allah "Allah's blessing and peace be upon him" we are told that he once thought the revelation he was expecting was unduly late; so when finally Gabriel came down with the revelation, the latter said: "How could we reveal to you (anything) when ye wash not your knuckles and clean not your finger-tips when your teeth are yellow and ye clean them not. Command, therefore, your people to do that,"

The eighth: The dirt which collects to the body through perspiration and dust, all of which are best removed by taking a bath. In this connection (we may point out that) there is no harm in frequenting the public baths, as the Companions themselves went into the baths of Damascus. One of them even said: "What a good place is the bathhouse! Therein the body is cleansed and its heat reminds us of Hell." This saying has been ascribed to both Abu Ad-Darda' and Abu Ayyub-al-Ansari. Another said: "What a bad place is the bathhouse! Therein nakedness is revealed and shame goes to the winds." The first has addressed himself to the benefits of the bath while the second pointed out its evils. At any rate there are certain obligations and rules which the visitor of the bath should observe. Two of these obligations pertain to his own nakedness and two relate to the nakedness of others.

The two obligations which pertain to his own nakedness are first, that he should shield it from the sight of others and second, guard against the touch of others. No one should undertake to clean it but himself. Furthermore, he should not allow the bath attendant who rubs the backs of bathers and massages their body to touch either his thigh or the part of the body which lies between the navel and the pubes. Some permit the touching of any part of the body with the exception of the genitals but the best rule is not to permit the touching of the parts already mentioned, since the rule which prohibits looking at the private parts has been extended to include the prohibition of touching them as well. The same rule covers the other part of nakedness, namely, the thigh.

The two obligations which relate to the nakedness of others are first, to avoid looking at it whenever it is exposed and the second to warn against uncovering it because to warn against evil is obligatory. The person is expected to warn against uncovering the nakedness but he is not held responsible for the acceptance of his warning. He cannot escape the obligation of warning except when such warning exposes him to physical danger or personal injury, or lead him to something which in itself is unlawful. Then he is not expected to condemn one unlawful act when such condemnation will compel the offender to commit another unlawful act. To refrain from warning and excuse himself on the ground that his warning will be of no use, is quite unpardonable because no one will fail to take cognizance of disapproval and be influenced by it and no one will fail to take

heed when he is derided for his sins. It will result in making the matter seem bad in his sight and will induce him to shun it. For this reason it is not permissible to neglect warning. Consequently, it has become discreet and wise not to frequent the public baths nowadays, because they are always full of exposed nakedness particularly the part of the body extending from the navel to the upper part of the pubes, which part is not considered nakedness by people any more, although the Law has included it therein, and has made it a sort of boundary to nakedness. It is therefore desirable to evacuate the bath-house of people (in return for a certain fee). In this connection Bishr Ibn Al-Harith said: "I shall not be hard on the man who pays his last Dirham in order to have the bath-house evacuated of people when he takes his bath." Ibn 'Umar was once seen in the bath-house with his face turned toward the wall having also blindfolded his eyes with a bandage. Some have said that there was no harm in frequenting the bath-houses provided the individual has two veils, one for covering his nakedness and the other for his head over which he should throw it in order to protect his eyes.

As to the rules, they are ten, and they go as follows:

The first is good intention. The individual should not enter the bath-house for the sake of some immediate worldly gain or for the purpose of toying with some earthly passion. Rather, he should seek therewith healthy cleanliness in preparation for prayer.

The second is that he should pay the bath-owner his fee in- advance before entering the bath because the service which (the client) wants is unknown to the owner and similarly is the fee which the latter expects. Consequently, the payment of the fee in advance before going into the bath removes the ambiguity from at least the one and sets the mind of the other at ease.

The third is that the individual should advance his left foot first as he enters the bath and should then say, "In the name of Allah the Merciful, the Compassionate. I seek refuge in Allah against Satan, the accursed the filthy, the impure, the corrupt, the corrupting."

The fourth is that he should await the time when the bath is vacant and then go in, or see to it, by paying, that it is vacated. For although there may not be in the bath any except religious men who are careful not to expose their nakedness, the very fact of seeing their unprotected bodies smacks of lack of shame and is suggestive of nakedness. Furthermore, it is unavoidable in moving about not to expose the nakedness especially as the flaps of the veil turn and fold. Then the individual cannot help but see the nakedness of others. It was for this reason that Ibn 'Umar blindfolded his eyes (whenever he entered a bath house).

The fifth is that the individual should wash his hands as he enters the bath.

The sixth is that he should not rush into the tank room until he had first been through the first room (where men sit to perspire).

The seventh is that he should not use too much water but should limit himself to no more than he needs as the occasion demands. To go beyond that will offend the bath-owner especially when the wasted water is hot which costs money and requires labour.

The eighth is that the heat of the bath-house should remind the individual of the heat of Hell and, having spent one hour in the heat of the bathhouse, he should try to get an idea of (the endless stay of sinners in) Hell: It is the place most like Hell, both in the fire beneath the water and the darkness above. We seek refuge in Allah against all such things.

As a matter of fact, the wise will not fail to remember the hereafter every moment of his life, because it is his final destination and eternal abode. In everything he sees, whether it be water, or fire, or any other thing, he finds warning and admonition. For every man notices the things most familiar to himself. Thus if a dry-goods man, a carpenter, a mason, and a weaver entered a furnished house, you would find, on examination,, that the dry-goods man looks at the draperies and scrutinizes their value; the weaver directs his attention to the clothes and examines their textures; the carpenter gazes at the ceiling and ponders over its construction; and the mason turns to the walls and deliberates over the manner of their building and the exactness of their lines. Similarly, the traveller on the road of the hereafter does not see anything without finding in it a lesson as well as a reminder of the hereafter. In fact, his eyes fall on nothing without receiving from Allah a warning. If he sees something black he remembers the darkness of the grave; if he sees a snake he is reminded of the serpents of Hell; if he sees any ugly face the image of Munkar and Nakir as well as that of the tormenting angels appear before him; if he hears a terrific noise his mind turns to the blowing of the horn on the Last Day; if he sees something beautiful he recalls the bliss of Paradise and if he hears someone say yes' or no' in the market-place or in a house he reverts in his thoughts to his own fate on the day of judgment, whether he will be accepted or rejected. How becoming it is, then, that such things should prevail over the heart of the wise. Nothing dissuades him therefrom except the most important matters of life. But if he should compare the length of his stay in this life with that of his abode in the hereafter, he would despise the former if he were mindful and wise.

The ninth is that the individual should pay no salutation on entering the bath-house, and in case he was saluted he should not return the salutation. If he should feel inclined to reply to the salutation he may do so by saying "May Allah forgive you your sins." He may shake hands with (an acquaintance bystander) and, for the sake of commencing a conversation, say, "May Allah forgive you your sins"; but this conversation should not be prolonged. Furthermore, he should not repeat the Qur'an in the bath-house except in his mind, yet there is no harm in repeating aloud the formula. "I seek refuge in Allah against Satan, the accursed." Again the practice of going into the bathhouse between the hour of sunset and nightfall is undesirable, because at that time the demons roam (the earth).

The bather may have someone else to rub his back and massage his body for him, as it has been related that Yusuf Ibn -Asbat has, before he died, requested that a certain stranger be allowed to wash his corpse after his death and said: 'The man has rubbed my back and massaged my body for me when I

was once bathing, I wish therefore to reward him with something which will please him, and I am sure it will please him much to wash my corpse." The permissibility of having another rub one's back and massage his body is attested by what one of the Companions related concerning the Messenger of Allah "Allah's blessing and peace be upon him": Said the Companion, "In one of his travels the Messenger of Allah "Allah's blessing and peace be upon him" stopped at an inn. Stretching himself out with his belly to the earth, a negro slave began to massage his back for him. Therefore, I said: "What is going on the Apostle of Allah?" To which he replied, "The she-camel threw me off its back.

The tenth is that when the individual is through with his bathing he should thank Allah upon this blessing, for it has been said that hot water in winter time is a much sought of luxury. Concerning baths and bathing Ibn 'Umar said: "Baths are an innovated luxury." This describes baths in their relation to the Law, but from the view-point of medicine they have been described as a protection against leprosy, especially after the use of a depilatory. It has also been said that depilating the pubes once a month cools the body, purifies the complexion, and increases virility.

Again it has been said: "To urinate while standing in the bath in winter time is better for the man than a dose of medicine." And again 'To sleep after the bath in the summer time is as good as any dose of medicine. "Washing the feet with cold water after the bath is a protection against gout. Furthermore, the pouring of cold water over the head, as well as drinking it, after the bath is undesirable. These rules govern the conduct of men in bath houses.

As to women the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not lawful unto a man to take his wife into a bath-house when others are bathing therein." According to a tradition vouched for by more than two Companions, "It is unlawful for the man to enter the bath-house without a veil, and it is unlawful for the woman to enter therein except after childbirth or when sick." A'ishah herself entered the bath-house when she was sick. Thus whenever the woman has to go into the bath - house let her do so veiled. It is undesirable for the man to give her the fee lest it be a help for her to do that which is undesirable.

The Second Kind: The Bodily Cysts

It includes eight things:

The first is the hair of the head in the shaving of which there is no harm to him who desires to be clean. On the other hand there is no harm in leaving it grow provided it is regularly anointed and combed, and provided it is not left to grow in tufts as the smart set are wont to do, or in long locks like the manner of the descendants of the noble blood to whom the practice has become a distinctive sign. Unless the person be a descendant of noble blood his wearing of long locks would be false and fake.

The second is the hair of the moustache. The Messenger of Allah "Allah's

blessing and peace be upon him" said: "Cut your moustaches off." According to another version, "Shear your moustaches." And according to another, "Trim your moustaches and spare your beard." In other words let your moustaches extend around the upper lip (but not hang down over it), i.e. let them encircle it. Of the same root is the phrase "circling round" in the verse, "And you shall see the angels circling round about the throne." In still another version the word used is 'pluck" which indicates cutting extremely short while "trim" indicates a lesser extent. Said Allah, "Should He ask them of you and press you, you would show yourselves niggards." In other words "should He urge you." Shaving the moustache, however, was never mentioned in the tradition, while trimming so closely as to resemble shaving has been related about the Companions. Thus one of the followers (, on seeing a person who had trimmed his moustache very closely, said: 'You remind me of the Companions of the Apostle of Allah." Al-Mughirah Ibn Shu'bah once said: "One day the Messenger of Allah "Allah's blessing and peace be upon him" saw me with a long moustache. There upon he said, come hither and have your moustache cut off along a toothpick." There is, however, no harm in leaving its extremities (i.e. its ends) to hang down. 'Umar and others besides him did that, because the ends of the moustache do not cover the mouth and no food sticks to them while eating. The words of the Messenger of Allah "Allah's blessing and peace be upon him", "Spare the beards," mean let them grow. According to one tradition the Messenger of Allah "Allah's blessing and peace be upon him" said: "The Jews spare their moustache and trim their beards; but ye do the opposite." Some learned men disapproved of shaving and regarded it an innovation.

The third is the hair growth on the armpit the plucking of which is desirable at least once every forty days. Such an operation is quite easy and simple at the person has been accustomed to it right from the beginning. But the person who has been accustomed to remove it by shaving may continue to do, so especially since its plucking is tormenting and painful while the sole purpose of its removal is cleanliness and the prevention of dirt from collecting in the interstices of the hair. This purpose is equally attained through shaving.

The fourth is the hair on the pubes, the removal of which is desirable either by shaving or by the use of a depilatory. Its removal should not be delayed any longer than forty days.

The fifth are the nails, the manicuring of which is desirable especially because of their horrible appearance and because of the dirt which collects underneath them when they are long. The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abu Hurairah, manicure your nails for Satan sits on them when they are long." The presence of a little dirt underneath the nails will not effect the validity of ablution, because such little dirt will not prevent the water from penetrating (underneath the nails). Furthermore because of necessity, both the Bedouins and the city people are usually lenient in this matter, particularly in connection with the toe-nails, the knuckles, and the back of the feet and the hands. The Messenger of Allah "Allah's blessing and peace be upon him" was

wont to command (his followers) to manicure their nails and take them to task for the dirt underneath their nails. But he did not command them to repeat their prayer. If he had done so his commandment would have had the added benefit of admonishment and warning against impurity.

As far as the way of manicuring the nails is concerned, I have not seen any genuine tradition. But I have heard that the Messenger of Allah "Allah's blessing and peace be upon him", when manicuring his nails, began with the index finger of the right hand and finished with the thumb. (Starting with the index finger of the right hand, he worked to the little finger of the same hand). Moving then to the left hand he worked from the little finger to the thumb. (Last of all he manicured the thumb of the right hand). Pondering over this, one of its aspects, which seems to prove its veracity, occurred to me. Now such things do not become apparent except through the light of prophecy. But learned men of insight aim at deducing through reasoning the significance of these things when reported to them. What occurred to me, although Allah knows best, is that manicuring the nails of the fingers and toes is, to begin with necessary. But whereas the hand is superior to the foot, a person should begin with the fingers. Of the two hands, the right is the superior and consequently should come first. Of the five fingers of the right hand the index finger, which points out (at people) when one is repeating the two words of the *Shahadah,* is the superior. Therefore, it should mark the beginning. Since the order favoured by the Law in matters of ablution and the like is to begin with the right and proceed in the same direction, the finger to the right of the index should come next. If the hand is placed with its back to the ground then the thumb would be the finger to the right of the index. If it is placed with its palm to the ground then the middle finger would be to the right of the index. But if you let the hand dangle naturally, its palm would be inclined towards the ground because the right hand swings from the right to the left, and as the swinging motion is completed the back of the hand goes up. Hence the natural position is the more preferable. Furthermore, if one palm is placed against the other the fingers form, as it were, a circle, and consequently the person should commence with the index finger of the right hand and from there work to the right until he returns to the same index finger. This will result in working from the index finger of the right to the little finger of the same hand, and then from the little finger of the left hand to the thumb of the same hand. There remains the thumb of the right hand, with which the operation should be concluded.

As to the toes, since no tradition governing the procedure of manicuring them has come down to us, I hold it to be better to being with little toe of the right foot and, working to the right, end with the little toe of the left foot, which is exactly like procedure followed in cleaning between the toes. For the considerations which we have mentioned in connection with the hands do not hold here since there is no "fore-finger," (that points out at people when one repeats the two words of the *Shahadah*) in the foot. In fact, all the toes are in the same category and form a single line close to the ground. Therefore, one begins

with the right. Nevertheless any such assumption of their forming, as it were, a circle when the sole of the one foot is placed against that of the other, unlike the same thing in the case of the fingers, is unnatural. These minute details of procedure become instantly apparent through the light of prophecy, but in our case they are extremely difficult.

If we were asked concerning the order of procedure (which should be followed in manicuring the nails) we might be able to give a satisfactory reply; but if we cite the practice of the Messenger of Allah "Allah's blessing and peace be upon him" and the procedure which he followed therein, we might be able thereby to ascertain its rule. His reminder (to us through his practice) of the significance (of his procedure therein) calls for the deduction of that significance. No one should think that the actions of the Messenger of Allah "Allah's blessing and peace be upon him", and all their details, have not been governed by a definite standard, and a fixed rule and order. In fact in all the voluntary actions which we have already mentioned man follows one of two or more procedures, the selection of which is motivated not by sheer agreement but by a definite reason which demands that procedure be followed and preferred. For the haphazard way of doing things just as they come is characteristic of animals; while governing actions and movements by the standard of their (relative) significance is peculiar of the saints of Allah. The more regulated and governed are the actions and movements of man, and the less they are haphazard and neglected and the farther removed they are from (caprice), the nearest would his rank be to that of the Messengers and saints and the closer would his position be to Allah. This is because he who is close to the Messenger of Allah "Allah's blessing and peace be upon him" is close to Allah. Furthermore, he who is close to Allah is, in the nature of the case, one of His nearest devotees, and he who stands close to the favourite is in turn a favourite. We, therefore, seek refuge in Allah against having the direction of our actions and movements in the hands of Satan, ruled and governed by him through (our) passions and whims.

The way in which the Messenger of Allah "Allah's blessing and peace be upon him" applied-kohl to his eyes has been accepted as the norm and standard for such procedures. He was wont to apply it thrice to the right and twice to the left eye beginning with the right for its superiority. The disparity between the number of applications to each eye is for the sake of having the sum total odd in number, because odd numbers are superior to even numbers. Allah himself is unique and prefers odd (numbers). Consequently, the actions of man should always correspond to one of the attributes of Allah. For this reason the use of an odd number of stones in abstersion has been viewed with favour. The number of the applications of kohl to the eyes has not been limited to three, although there is an odd number, because the share of the left eye would then be one application only, which thing in insufficient and will not ordinarily extend over all the roofs of the eyelashes. The right eye has been assigned three applications because preference is necessary to produce an uneven number, and since the right eye is superior it enjoys that preference.

If you should say, "Why was the left eye limited to two applications?" my answer would be that the limitation was dictated by necessity, since if each eye were given an odd number of applications the sum total of the applications would be even, because the sum of two odd numbers is an even number. But the preference if for an odd number in the total applications of both eyes rather than of each eye. There is, however, another possibility in the applications of kohl, namely to follow the practice in ablution and apply the kohl thrice to each eye. This procedure is the more preferable. If I were to investigate all the details which the Messenger of Allah "Allah's blessing and peace be upon him" observed in his actions and movements, it will take me a long time to exhaust the subject. Therefore, base your future in your past experience; and know that no learned man will ever become the heir of the Messenger of Allah "Allah's blessing and peace be upon him" unless he acquaints himself with all the statutes of the Law, so that nothing will separate them (i.e. learned man, and Prophet) from each other except one rank that of prophecy which is the distinguishing degree between the inheritor and the inherited. For the inherited is he who has earned and collected the money while the inheritor is he who has neither earned nor collected is but received it by transmission. These and other significations, despite their relative easiness when compared with the profound mysteries and secrets, are not independently comprehended except by the Messengers and are not elicited through transmission, after their (importance) has been pointed out by the Messengers, except by their heirs, the learned men.

The sixth and seventh are the umbilical cord and the foreskin respectively. The umbilical cord is cut off at the time of birth while purification through circumcision is performed by the Jews on the seventh day after birth; consequently, contradicting them by delaying the operation until the child cuts his front teeth is more desirable and less dangerous. The Messenger of Allah "Allah's blessing and peace be upon him" said "Circumcision is a law unto man and a meritorious deed on the part of women.' Nevertheless, excess should be avoided in female circumcision. The Messenger of Allah "Allah's blessing and peace be upon him" once said to umm Atiyyah' who used to practise the circumcision of women: "O Umm Atiyyah! Be moderate when you perform the operation of circumcision on women and cut off only a small portion of the prepuce of the clitoris, for that is better fitted to preserve femininity and more welcome to masculinity." In other words it does not impair the woman's passion nor rob the man of his pleasure at the time of intercourse. Consider the refined diction and euphemism of the Messenger's speech and how the light of prophecy has shone from the affairs of the hereafter which are the noblest concerns of prophecy and illuminated the affairs of this world do that matters of great importance, the ignorance of which may result in grave, consequences, have been revealed to the Messenger of Allah "Allah's blessing and peace be upon

him" despite the fact that he was unlettered. Praise, therefore, be to Allah who has sent His Apostle to be a mercy unto men and through him to make available for them the blessings of this world and of the world to come.

The eighth is the long beard and we deferred discussing it in order to attach to it certain rules which govern it and several innovations practised in connection with it, since this is the most suitable place for the treatment.

People have differed as to the length of the beard. Some held that there is no harm in the person taking his beard with his hand and cutting off what is beyond his grip. This was done by Ibn Umar and many of the followers and met the approval of Ash-Sha'bi and Ibn Sirin but was frowned at by Al-Hassan and Qatadah who said that letting it alone is a better practice, which conforms to the words of the Messenger of Allah "Allah's blessing and peace be upon him", "Spare your beards." The right practice is not difficult to determine, provided it does not lead to trimming the beard and rounding it off the sides; for its excessive length renders the appearance unseemly and releases the tongues of backbiters with ridicule. Consequently, it is better to guard against such practice. Al-Nakh'i said: "I wonder why a sane man whose beard is long does not trim it, thereby avoiding its being too long and its being too short, for moderation is desirable and good in everything." For this reason it has been said: "The bigger the beard the smaller the mind." There are, in connection with the beard, ten disapproved practices. Of these some are more reprehensible than the others. These are dyeing the beard black, bleaching it with sulfur, plucking it, plucking the gray hairs in it, (elaborately) trimming it augmenting its size, neglecting it, dishevelled and untidy for the sake of affecting asceticism, boasting of its black colour as indicative of youth and of its gray colour as the sign of (venerable) age, and dyeing it red or yellow, thereby emulating the righteous but lacking (their good) intention.

The first (undesirable practice)) in connection with the beard is dyeing it black. The practice is forbidden as the Messenger of Allah "Allah's blessing and peace be upon him" said concerning it, "The best of your youth are those who emulate the old among you, and the worst of your old men are those who emulate the youthful among you." Emulating the old refers to the emulation of their poise and dignity not their gray hair. Not only was the dyeing of the hair black forbidden but it was also described as the sign of the people of Hell, and according to another version it was identified with the sign of the unbelievers. A certain man who was living at the time of Umar and was wont to dye his beard black got married. Soon afterwards the dye faded and his gray hair was no longer concealed. Thereupon the relatives of his wife brought him before the Caliph who annulled his marriage and had him flogged, and said to him, "You deceived them by concealing from them your gray hair." It is said that the first to dye his beard black was Pharaoh, may the curse of Allah be upon him. It is also related on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and

peace be upon him" said: "At the end of time there will be men who will dye their beards black like the crop of the pigeon; the same will not enjoy the fragrance of the Garden."

The second is dyeing the beard yellow or red. The practice is permissible in order to conceal the age of warriors from the unbelievers in times of raids and Jihad. If it is not for this purpose but rather for the sake of emulating men of religion, then it is blameworthy. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yellow is the colour with which the Muslims dye their beards, and red is that with which the believers dye theirs." Henna was used for red dye while saffron for the yellow.

Some of the learned men dyed their beards black before setting out on raids. There is no harm in this practice provided the intention is genuine and is not shadowed by passion or lust.

The third is bleaching the beard with sulfur to give the appearance of an advanced age for the purpose of gaining deference and veneration having their testimony accepted at court and their narration of traditions on the authority of the masters accredited; they do it out of their desire to lord it over youth and in order to appear very learned, thinking that age would make them superior. But how far from the truth this is; for age does not increase the ignorance except with ignorance. Knowledge is the fruit of reason which is a native talent removed from the influence of age and not affected by gray hair. But he who is born foolish increases in folly with the years. Furthermore, the masters were wont to give precedence to the learned youths. Thus 'Umar used to give Ibn 'Abbas, despite his youth, precedence over the leading Companions, and used to seek his counsel rather than theirs. Ibn 'Abbas himself said: "Allah gives not His servants knowledge except in their youth and in youth lies all that is good." In support of his assertion he quoted the statement of Allah: "They said: 'We heard a youth make mention of them whom they call Abraham.'" (Al-Anbiya 60)

﴿ قَالُواْ سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُۥٓ إِبْرَٰهِيمُ ﴿٦٠﴾ ﴾

He also quoted the statement of Allah Almighty: "They were youths who had believed in their Lord, and in guidance had We increased them" (Al-Kahf 13)

﴿ إِنَّهُمْ فِتْيَةٌ ءَامَنُواْ بِرَبِّهِمْ وَزِدْنَٰهُمْ هُدًى ﴿١٣﴾ ﴾

And: "And We bestowed on him wisdom while yet a child." (Maryam 12)

﴿ وَءَاتَيْنَٰهُ ٱلْحُكْمَ صَبِيًّا ﴿١٢﴾ ﴾

Anas was wont to say, "The Messenger of Allah "Allah's blessing and peace be upon him" died having in his head and beard no more than twenty gray hairs." On being told, "But Abu Hamzah! The Messenger of Allah "Allah's blessing and peace be upon him" was well advanced in age when he died," Anas replied, "Yes. But Allah did not disgrace him with gray hair?" "Is it a disgrace to have gray hair?" they asked. Anas replied, "Do you not all dislike gray hair?"

It is also said that Yahya Ibn Aktham was appointed judge when he was twenty-one years old. While sitting in his court one day a certain man, wishing to deride him for his young years, asked him, "Of what age is the judge, may Allah repair him!". Ibn Aktham said: "Of the same age as Attab Ibn Adi when the Messenger of Allah "Allah's blessing and peace be upon him" entrusted him with the governorship of Mecca and its judgeship," and with this retort silenced him. It was also reported on the authority of Malik that he said: "I read in one of the books the following statement, "Let not a man's beard deceive you for the bull has one also!"'.

Abu Amr Ibn Al-'Ala said: "Whenever you see that a man is tall in stature but his head is small and beard long and wide be sure that he is a fool although he may be Umayyah Ibn 'Abd-Shams." Ayyub Al-Sikhtiani said: "I have seen old men of eighty years follow a youth in order to learn from him." Ali-Ibn Al-Hussain said: "He who has preceded you in knowledge is your Imam in this respect though he may be younger than you in years." Abu-'Amr Ibn Al-'Ala was once asked, is it becoming to the old man to learn from youth?" He answered saying, "Ignorance abases, man and knowledge ennobles him." Yahya Ibn Ma'in, on seeing Ahmad Ibn Hanbal walking behind a mule ridden by Al-Shafi'i told him "O Abu Abdullah, I see that you have discontinued the company of Sufyan, despite his advanced age, for the company of this youth in order to learn from him." Ahmad replied, "If you only knew (what is good) you would have walked behind his mule from the other side. If, because of his death, I should miss receiving the knowledge of Sufyan from him personally, I could get it at anytime through other transmitters. But if I should miss the company of this youth I would never receive any of his learning either directly from him or indirectly through transmitters."

The fourth is plucking the gray hairs of the beard because of one's loathing for gray hair. The Messenger of Allah "Allah's blessing and peace be upon him" has definitely forbade the plucking of gray hair and said that it was the light of the believer. It is of the same nature as dyeing the hair black and the reasons of its being disapproved have already been mentioned. Gray hair is the light of Allah and he who dislikes it dislikes the light.

The fifth is plucking the beard in whole or in part for fun or play. This is disapproved-it renders the appearance unseemly. Similarly, plucking the hair off either side of his lower lips is an innovation. A certain man who was wont to pluck the hair off the side of the lower lip took the witness stand before Umar Ibn Abd-al-Aziz but (the caliph) rejected his testimony. Likewise, Umar Ibn Al-Khattab and Ibn Abu Laila, the judge of Al-Medina refused to accept the testimony of any person whose practice it was to pluck his beard.

Plucking the beard during its early growth in order to appear beardless is among the major evils. For the beard is the ornament of man. Furthermore, there are among the angels of Allah some who swear saying, "By Him who has adorned

mankind with beards." It is one of the signs of perfect creation and distinguishes men from women. According to an odd interpretation it is the beard which is meant by the statement of Allah Almighty: "He adds to His creatures what He wills" (Fatir 1)

﴿يَزِيدُ فِي ٱلْخَلْقِ مَا يَشَآءُ ۚ﴾

The followers of Al-Ahnaf Ibn Qais remonstrated saying, "We wish we could purchase for Al-Ahnaf a beard though it may cost us twenty thousand." Shuraih Al-Qadi said: "I wish I had a beard though it were for ten thousand." For how could the beard be disliked when it gives the man honour, identifies him in the sight of others with learning, induces them to look up to him with respect, gives him the exalted seat in the assemblies (of the learned), focuses the eyes of all upon him, entitles him to precedence over his associates, and shields him from dishonour, since he who curses is restrained from it if the man has a beard? It is said that all the inhabitants of Paradise are beardless except Aaron, the brother of Moses, who has a beard which reaches down to his navel. It has been given him as a special favour and distinction.

The sixth is trimming the beard in successive contours for the sake of attracting women. Said Ka'b, "There will be at the end of time men who will trim their beards in the shape of the dove-tail, and will have the toes of their shoes upturned like a scythe. Such people have no manners."

The seventh is lengthening the beard by allowing the hair which covers the temples, which belongs to the head, to grow and join that of the said whiskers thereby going beyond the limits of the ordinary beard and reaching halfway down the cheeks. This is contrary to the habit becoming the righteous.

The eighth is combing the beard for the sake of attracting the attention of men. Bishr said concerning beards, "There are two sins in connection with beards: combing them for the sake of (attracting the attention of) men and neglecting them dishevelled to appear before them ascetic.

The ninth and tenth are to admire the beard's blackness and its grayness. Such self admiration is blameworthy with regard to all the members of the body as well as traits and actions, as it will be discussed later.

This is what we have intended to discuss of the various kind of adornment and cleanliness.

Three traditions pertaining to the rules which govern the body provide us with twelve items of which five pertain to the head, namely parting the hair, rinsing the mouth, inhaling and exhaling water (for cleaning the nose), trimming the moustache, and using the toothpick; three pertain to the hands, namely manicuring the nails, washing the knuckles, and cleaning the finger-tips; and four pertain to the body, namely plucking the hair of the arm-pits, shaving the pubes, circumcision, and abstersion with water-all of which have been mentioned in tradition. Now whereas the purpose of this book is to discuss outward and

physical cleanliness rather than the inward we shall confine ourselves to the former. Let it, however, be known that the inward filth and dirt from which it is necessary to clean one self are innumerable and we shall take them up in detail in the Quarter on The Destructives and shall also discuss the way of their removal and the method of purifying the heart from them.

Book four: The mysteries and duties of prayer

Praise be to Allah Who has caused His Kindness to overspread His servants, and filled their hearts with the light of faith, which descends from the Throne of Majesty to the nearest heaven, in the form of many degrees of mercy, one of His emotions. He, besides being Unique of Majesty and Magnificence, differs from the kings by exhorting His creatures to ask and invoke Him (whatever, wherever and whenever they like) when He says (on the tongue of His Messenger in his relating from Him): "Is there any to invoke Me so that I should answer his invocation? Is there any to ask for My Forgiveness, so that I should forgive him?"

He also is distinguished from the magistrates by his opening the gate (of mercy) and removing the veil when He allowed for His servants to talk privately with Him during their prayers, whether in congregation or in solitude, whenever and wherever their states change. Furthermore, he did not confine His allowance to such concession, but rather he kindly exhorted and summoned (His servants so much repeatedly to invoke Him), even though the kings who are very weak (in comparison with Him) give no concession of meeting and talking to them alone except after offering gifts and bribes: Glory be to Him! How Great and Magnificent His State is! How Strong is His Power! How Perfect is His Kindness! How Comprehensive is His Beneficence!

Allah's blessing and peace be upon Muhammad, His well-chosen Prophet and selected devotee as well as upon his family and holy companions, the main keys to guidance, and the lights of (dissipating) darkness. To go further:

Verily, prayer is the supporting fundament of religion, which safeguards one's certainty of faith, as well as it is the beginning and the commencement of the acts and deeds of worship and religious service which leads to obedience (of Allah Almighty). In the art of jurisprudence, whether the expanded, the middle or the brief, we've surveyed its primal roots and branches, addressing our main concern to its unusual hairsplitting and peculiar events, in order that this might serve as a treasure for a verdict giver therefrom to take his legal and religious verdicts, and a weapon to which he should take resort and refer (whenever he needs to do so).

In this book, we are going to restrict our concern to explain what is necessary for the seeker (of worship), to learn of its outward deeds and inward mysteries, and uncover from the subtleties of its obscure concepts what corresponds to the meanings of submission, sincerity, and good intention, something which is uncustomary to be mentioned by the ordinary books of jurisprudence. This book will be composed to imply seven chapters which go as follows:

Chapter one: on the merits of prayer

Chapter two: on the excellence of the outward deeds and acts of prayer

Chapter three: on the excellence of its inward deeds and acts

Chapter four: on imamate and Emulation

Chapter five: on the Friday prayer and its etiquette

Chapter six: on different problems of general significance, which the seeker is in need to learn and know

Chapter seven: on the related voluntary deeds.

CHAPTER ONE: ON THE MERITS OF PRAYER

Prostration, congregational prayer, the call to prayer (Adhan) and other related topics

(It is narrated by At-Tirmidhi on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him") said: "Three (types of persons) will (be made to stand) on a sand hill of black musk on the Day of Judgement, who will not be frightened by reckoning nor will they be harmed by fear, until the cases of the people will be decided: a man who used to recite the Holy Qur'an, seeking only the Countenance of Allah Almighty, and to lead a people on their own accord; a man who used to pronounce the Call to prayer (Adhan) in a mosque, and invoke Allah just for the sake of the Countenance of Allah Almighty; and a man who was examined by a large sustenance in his world, even though this did not divert him from doing the deeds of the hereafter."

(It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him") said: "No man nor jinn nor anything hears the voice of the Caller to prayer (Mu'adhdhin) but that he will bear witness in his favour on the Day of Judgement." (It is narrated on the authority of At-Tabarani on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him") said: "Allah's Hand be on the head of the Mu'adhdhin until he finishes from his Call to prayer."

In comment on Allah's statement: "And who is better in speech than he, who invokes Allah and does righteousness" (Fussilat 33)

﴿ وَمَنْ أَحْسَنُ قَوْلاً مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَٰلِحًا ﴾

It is said: "It was revealed in connection with the Mu'adhdhins." (It is unanimously narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him") said: "When you hear the Adhan, repeat the same words of the Mu'adhdhin." However, this is commendable (for everyone to repeat the same wording of the Adhan) with the exception of the statements "Come to prayer, come to prosperity", in which one should say: "There is neither might nor power but with Allah", and in the statement "The prayer has been established": "Might Allah establish it and make it permanently regular as long as both the heavens and the earth abide" and in the statement: "The prayer is much better than sleep": "You've told the truth, proved lawful and sincere in advise", and when the Mu'adhdhin finishes, let him say: "O Allah, Lord of this perfect call and established prayer! Give Muhammad the access (to intercession) and superiority (over others), and the high supreme rank, and raise him to the praiseworthy station which You have promised him: You never break Your Promise."

According to Sa'id Ibn Al-Musayyab: "He, who offers prayer in a desert, an angel prays on his right hand, and an angel on his left hand; and when he

pronounces the Call to prayer, and also the prayer establishment (Iqamah), angels (whose number is as huge and great) as mountains pray behind him."

The Excellence Of The Obligatory Written Prayers

Allah Almighty says in this connection: "set up regular prayers: for such prayers are enjoined on Believers at stated times." (An-Nisa 103)

﴿ إِنَّ ٱلصَّلَوٰةَ كَانَتۡ عَلَى ٱلۡمُؤۡمِنِينَ كِتَٰبٗا مَّوۡقُوتٗا ﴾

(It is narrated by Abu Dawud, Ibn Majah and An-Nasa'i on the authority of Ubadah Ibn As-Samit that the Messenger of Allah "Allah's blessing and peace be upon him") said: "There are five (obligatory) prayers which Allah has enjoined upon His servants to be offered every day and night: whoever offers them in full, and decreases nothing from them out of dealing with them slightly, on the Day of Judgment, Allah will make a pledge for him to admit him to the Garden; and whoever offers them (defectively) and decreases anything from them out of dealing slightly with them, he will have no pledge with Allah: He could punish him if He so likes, and He could forgive him if He so likes."

(It is narrated by Muslim on the authority of Jabir that The Messenger of Allah "Allah's blessing and peace be upon him") said: "The example of the (daily obligatory) five prayers is like an overflowing river, running at the door of anyone of you in which he washes himself five times a day: which filth do you see will remain on his body?" they answered: "No filth will remain on his body). On that he said: "Similarly, the five (obligatory) prayers removes sins in the same way as the water removes filth."

(It is narrated by Muslim on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him") said: "The (five obligatory written) prayers act as expiations for (such of sins as are committed in) the intervals between them as long as the major sins are avoided." (It is narrated by Malik on the authority of Sa'id Ibn Al-Musayyab that The Messenger of Allah "Allah's blessing and peace be upon him") said: "What distinguishes us from the hypocrites is the attendance of both Isha' and Morning (prayers in congregation), for both are too hard upon them (to attend)." (It is narrated by At-Tabarani on the authority of Anas that The Messenger of Allah "Allah's blessing and peace be upon him") said: "If one meets Allah (on the Day of Judgement) having wasted his prayers, Allah Almighty will not care of (and thus give him no reward for) any of his good deeds."

(It is narrated by Al-Baihaqi on the authority of Umar that The Messenger of Allah "Allah's blessing and peace be upon him") said: "Prayer is the support pillar of faith, and he who leaves it has indeed destroyed his faith." (It is unanimously narrated on the authority of Ibn Mas'ud that The Messenger of Allah "Allah's blessing and peace be upon him") was asked: "Which deed is the best (and most rewardable in the Sight of Allah)?" he said: "It is (to establish and perform)

prayers just at their stated prescribed times." (It is narrated by Ahmad and Ibn Hibban on the authority of Abdullah Ibn Amr that The Messenger of Allah "Allah's blessing and peace be upon him") said: "He, who strictly guards the five (obligatory) prayers, by making perfect its ablution, and performing them just at their stated prescribed times, they will come to be a light and proof (for his faith) on the Day of Judgement; and he, who wastes them will be mustered in the company of (such evil infidels as) Pharaoh and Haman."

(It is narrated by Abu Dawud on the authority of Jabir that The Messenger of Allah "Allah's blessing and peace be upon him") said: "The prayer is the key to the Garden." It is narrated on the authority of At-Tabarani on the authority of Jabir and Al-Hakim on the authority of Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him") said: "No duty enjoined by Allah Almighty upon His servants after (the obligation of having faith in the) Allah's Oneness is much dearer to Him than prayer; and had there been anything dearer to Him than it, surely, His angels would have worshipped Him through it: but even (they are in continual prayer with) some of them bowing, others falling in prostration, others standing, and others sitting."

(It is narrated by Al-Bazzar on the authority of Abu Ad-Darda' that The Messenger of Allah "Allah's blessing and peace be upon him") said: "He, who leaves even a single (obligatory written) prayer intentionally has (been about to) become an infidel." This means he has become closer to be deprived of faith, by having his handhold loosened and his supporting probe fall down, just like what is said about him who approaches a town that he has reached and entered it. (It is narrated by Ahmad on the authority of Umm Ayman that The Messenger of Allah "Allah's blessing and peace be upon him") said: "He, who leaves even a single (obligatory) prayer intentionally has, indeed, come out of the covenant of Muhammad "Peace be upon him"."

According to Abu Hurairah: "He, who performs ablution perfectly and then comes out aiming direct at offering prayer (in congregation in the mosque) is still in prayer as long as he is aiming at offering it, and a good deed is written for him by each step of one of his (foot), and an evil deed is plotted out of him by each step of the other (foot); and when anyone of you hears the Iqamah, let not him delay (to come), for he who receives the greatest reward among you is him whose house is the farthest (from the mosque)." They asked: "Why is that O Abu Hurairah?" he said: "In view of the great number of steps (he takes towards the mosque)."

It is narrated (on the authority of Abu Sa'id and Abu Hurairah) that the first deed of a servant to be regarded on the Day of Judgement will be the prayer: if it is found to be full and perfect, it will be accepted, and so will all of his deeds, and if it is found to be defective, it will be rejected, and so will all of his deeds." (According to unknown narration the Prophet said to Abu Hurairah): "O Abu Hurairah! Tell your family to offer prayer (regularly and perfectly), perchance Allah will endow you with sustenance from sources which you expect not." According to a learned man: "The example of a praying man is like the example

of a merchant, to whom no profit could be accounted until all of his capital is fulfilled to him; and so is the case of the praying man, from whom no supererogatory prayer will be accepted unless he fulfills what is obligatory upon him." Abu Bakr "Allah be pleased with him" used to say: "When the prayer is due, stand to your fire which you have kindled, and extinguish it."

The Excellence Of Perfecting Its Pillars

(It is narrated on the authority of Ibn Al-Mubarak on the authority of Al-Hassan, and Al-Baihaqi on the authority of Ibn Abbas that the Prophet) said: "The example of the obligatory written prayer is like the example of the balance: whoever gives due measure (as far as its pillars are concerned has the right to) ask for full measure (of its reward)." (It is further narrated by Ibn Al-Mubarak on the authority of) Yazid Ar-Raqashi that he said: "The prayer of The Messenger of Allah "Allah's blessing and peace be upon him" was proportionate (in the length and perfection of its pillars) as if it were balanced." (It is narrated on the authority of Ibn Al-Muhabbar on the authority of Abu Ayyub Al-Ansari that The Messenger of Allah "Allah's blessing and peace be upon him") said: "Verily, it happens that two of my nation should stand to offer prayer, with their bowings and prostrations the same (in length and posture), even though their prayers are as far from each other as the heaven from the earth" and he pointed out to the submission (of the heart)." (It is narrated by Ahmad on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him") said: "On the Day of Judgement, Allah will never look at any servant who does not set up his vertebra (in the standing posture) between his bowing and prostration during the prayer." (It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him") said: "Should such of you as turns his face during the prayer not fear that Allah Almighty might change his face into that of a donkey?"

(It is narrated on the authority of At-Tabarani on the authority of Anas and Al-Baihaqi on the authority of Ubadah Ibn As-Samit that The Messenger of Allah "Allah's blessing and peace be upon him") said: "He, who offers a prayer just at its stated prescribed time, in which he performs ablution perfectly, offers its related bowings and prostrations perfectly, and proves fully submissive, it then will ascend (to the heaven) as white and joyful, saying: "Might Allah guard you as much as you have guarded me"; and he, who offers a prayer but not at its due time, in which he does not perform ablution perfectly, nor does he offer its related bowings and prostrations in full, nor does he prove submissive, it then will ascend (to the heaven) as black and dark, saying: "Might Allah ruin you as much as you have spoiled me." It remains in such state until when it is wherever Allah Almighty wills it to be, it will be folded in the same way as a shabby dress is folded, therewith his face will be beaten."

(It is narrated on the authority of both Ahmad and Al-Hakim on the authority of Abu Qatadah that The Messenger of Allah "Allah's blessing and peace be

upon him") said: "The worst among thieves is he, who steals from his prayer." According to Ibn Mas'ud and Salman "Allah be pleased with them": "The prayer is like the measure: whoever gives a full measure (has the right to) ask for full measure (of reward); and he, who deals with fraud, knows what Allah Almighty says about those who deal with fraud."

The Excellence Of Offering Prayer In Congregation

(It is unanimously narrated on the authority of Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him") said: "The (reward received by him who offers) prayer in congregation is twenty-seven degrees superior to that (received by him who offers) prayer alone." (It is narrated by Al-Bukhari and others on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him") said: "By he in Whose Hand my soul is! I was about to order for collecting firewood and then order Someone to pronounce the Adhan for the prayer and another to lead the prayer. Then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) prayer. By he, in Whose Hands my soul is! If anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have turned up for the Isha prayer."

(It is narrated by Muslim on the authority of) Uthman "Allah be pleased with him" that he said, tracing it up to the Prophet: "He, who attends Isha' prayer (in the mosque in congregation) is (to receive a reward) like him who stands (for supererogatory prayers) half a night; and he, who attends Morning prayer is (to receive a reward) like him who stands (for supererogatory prayers) a whole night." (According to an unidentified narration) he (Sa'id Ibn Al-Musayyab) said: "He, who attends even a single (obligatory) prayer in congregation has, indeed, worshipped (Allah) so much from the whole of his breast." According to Sa'id Ibn Al-Musayyab: "No Mu'adhdhin pronounced the Call to prayer since twenty years but that I have been in the mosque (in expectation for the prayer to attend it in congregation)."

According to Muhammad Ibn Wasi': "I have no desire but for three things from all of this world: a brother to set me right whenever I become crooked, a random amount of sustenance with no subsequent burden (to bear), and a prayer to offer in congregation, free from forgetfulness, with its excellence (of reward) written for me." It is narrated that once Abu Ubaidah Ibn Al-Jarrah led a people in prayer, and when he finished he said: "Satan has kept (whispering evil suggestions into my mind) until it was made alluring to me to see that I have superiority to others: I will never lead prayer once again."

According to Al-Hassan: "Pray not behind a man who do not address himself to the gatherings of the learned men." According to An-Nakh'i: "The parable of him who leads people in prayer with no knowledge is like the parable of him who measures the water in the sea, without knowing how to distinguish its augmentation from its reduction." According to Hatim Al-Asamm: "Once, I missed (an obligatory) prayer in congregation in the mosque, thereupon Abu

Ishaq Al-Bukhari consoled me; even though if a son of mine died, as many as ten thousand would console me; and that's because the calamity of religion is easier, in the sight of the people, than that of the world." According to Ibn Abbas: "He, who hears the Call to prayer and he does not respond (by going to attend the prayer in the mosque), and thus he intends no good, no good will be intended for him." According to Abu Hurairah: "It is much better for mankind to have his ears filled with melted lead than to hear the Call to prayer and give no response to it (by going to attend the prayer in the mosque)."

It is narrated that once Maimun Ibn Muhran went to the mosque (to offer prayer in congregation) thereupon it was said to him: "The people turned away (after they had finished from the prayer)." On that he said: "We all belong to Allah, to Whom we return! The excellent reward of this (obligatory congregational) prayer is much dearer to me than the governorship of Iraq."

(It is narrated by At-Tirmidhi on the authority of Anas that the Prophet) said: "He, who offers (obligatory) prayers in the mosque (in congregation), for forty days, during which no single Takbir of assuming prayer skips him, Allah Almighty writes for him two clearances: one from hypocrisy and the other from the fire of Hell." It is said that when it will be on the Day of Judgement, some people will be mustered, with their faces (as shining as) a brilliant star, whom the angels will ask: "What were your deeds (in the world)?" they will say: "Whenever we heard the Call to prayer, we would soon stand to perform ablution and nothing will divert our attention from it." Another sect will be mustered, with their faces (as glittering) as the moons, and they will say in reply to the same question: "We used to perform ablution before the due time (of every obligatory prayer)." Another group will be mustered, with their faces (as bright) as the sun, and they will say: "We used to hear the Call to prayer while being in the mosque." It is narrated that the righteous predecessors used to console themselves for three days whenever they missed the Takbir of the first (rak'ah), and for seven days whenever they missed a congregational prayer.

The Excellence Of Prostration

(It is narrated by Ibn Al-Mubarak on the authority of Damrah Ibn Habib that) the Messenger of Allah said: "The servant never draws near unto Allah Almighty with anything more excellent than prostration which he performs in solitude." (It is narrated by Ibn Majah on the authority of Ubadah Ibn As-Samit that) the Messenger of Allah said: "There is no Muslim who performs even a single prostration to Allah Almighty (in the prayer) but that therewith Allah Almighty raises him a degree higher, and removes a sin from his account." It is narrated (by Muslim on the authority of Rabie'ah Ibn Ka'b Al-Aslami) that a man said to the Messenger of Allah: "Invoke Allah to make one of the deserts of your intercession, and confer upon me the blessing of your companionship in the Garden." On that he said to him: "Then, address yourself to performing prostrations (in prayer) so much."

It is said (according to the narration of Muslim on the authority of Abu

Hurairah) that a servant becomes the closest to Allah Almighty when he is in the posture of prostration; and this is the significance of Allah's statement: "But prostrate yourself in adoration, and bring yourself the closer (to Allah)!" (Al-Alaq 19)

﴿ كَلَّا لَا تُطِعْهُ وَٱسْجُدْ وَٱقْتَرِب ۩ ﴾

He further says: "On their faces are their marks, (being) the traces of their prostration." (Al-Fat-h 29)

﴿ سِيمَاهُمْ فِى وُجُوهِهِم مِّنْ أَثَرِ ٱلسُّجُودِ ﴾

It is said that this refers to such of earth as sticks to their foreheads because of prostration; and it is also said, and it is more right, that it refers to the light of submission, which shines from the inward and is reflected upon the outward; and it is said that this refers to the spots of light which they will have on their faces on the Day of Judgement, resulting from the traces of ablution.

(It is narrated by Muslim on the authority of Abu Hurairah that) the Messenger of Allah said: "When a son of Adam recites (the Surah of) As-Sajdah and falls in prostration, Satan moves aside and goes on weeping and saying: "Woe to me! This (mankind) was commanded to fall in prostration (to Allah) and he did accordingly, thereupon the Garden is assured to him; and I was commanded to fall in prostration (to Allah) and I disobeyed, thereupon the fire (of Hell) is assured to me."

It is narrated that Ali Ibn Abdullah Ibn Abbas used to perform nearly one thousand prostration everyday, and it is for this that he was called the Ever – Performer of prostration. It is narrated that Umar Ibn Abd Al-Aziz used not to prostrate but on the earth. It is further narrated that Yusuf Ibn Asbat said: "O assembly of young men! Hasten to (offer as much bowings and prostrations as you can) during the time of your health before the disease (hinders you), for indeed, there remains none whom I might envy but he who performs his bowings and prostrations perfectly, from which I have been obstructed (because of my illness)." Sa'id Ibn Jubair said: "I never grieve for leaving anything in this world other than prostration."

According to Uqbah Ibn Muslim: "There is no quality in a servant much dearer to Allah Almighty than that of a man who loves to meet Allah Almighty; and there is no moment, during which the servant is the closest to (the Presence of) Allah Almighty than that in which he is falling in prostration." According to Abu Hurairah: "The servant becomes the closest to (the Presence of) Allah Almighty when he is falling in prostration: so, invoke (Allah) so much while being in such posture."

The Excellence Of Submission

Allah Almighty says: "And establish regular prayers for celebrating My Praises." (Ta Ha 14)

﴿ فَٱعْبُدْنِى وَأَقِمِ ٱلصَّلَوٰةَ لِذِكْرِىٓ ﴾

He further says: "Be not of the heedless." (Al-A'raf 205)

﴿ وَلَا تَكُن مِّنَ ٱلْغَـٰفِلِينَ ﴾

He says too: "Approach not the prayer with your minds befogged until you understand what you say." (An-Nisa 43)

﴿ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَـٰرَىٰ حَتَّىٰ تَعْلَمُوا۟ مَا تَقُولُونَ ﴾

It is said that mind's being befogged refers here to the severe anxiety, or to the love of this world according to another opinion. But according to Wahb: it is the exoteric meaning of the word which is intended here, since it highlights the intoxication under whose effect one might fall in this world, showing the reason by His statement "Until you understand what you say".

Many are the praying men who do not drink wine even though they understand not what they say in their prayer. (It is narrated in both Sahihs on the authority of Uthman that) the Messenger of Allah said: "He, who offers a two-rak'ah prayer, during which he does not think of anything of (the pleasures and delights of) this world, all of his earlier sins will be forgiven for him." (It is narrated by At-Tirmidhi and An-Nasa'i on the authority of Al-Fadl Ibn Abbas that) the Messenger of Allah said: "Verily, the prayer is (to show) meekness, submissiveness, humility, imploration, moaning, drinking in the company (of Allah Almighty), and placing one's hand (with their inside towards the sky) while invoking: "O Allah! O Allah!" and whoever does not do so, his (prayer) will be defective."

According to some previous Scriptures, it is related from Allah Almighty that eh said: "I accept not the prayer of everyone, but rather I accept only the prayer of him who humbles himself before My Greatness and Magnificence, behaves not arrogantly towards My servants, and feeds the hungry poor just for the Sake of My Countenance." (It is narrated by both Abu Dawud and At-Tirmidhi on the authority of A'ishah that the Messenger of Allah) said: "Verily, the prayer has been enjoined, performing Hajj and circumambulation has been imposed and the rituals have been made ceremonial just for the celebration of the Praises of Allah Almighty." For this reason, if there is no feeling of greatness and reverence towards the celebrated One, that is the ultimate and intended goal, what is then the significance do your celebrations have?

(It is narrated by Ibn Majah on the authority of Abu Ayyub, and Al-Hakim on the authority of Sa'd Ibn Abu Waqqas that the Messenger of Allah) said to him whom he was giving advice: "And when you offer prayer, let it be the prayer of him who is going to leave (this world immediately)" i.e. he should leave himself, leave his desires and passions, leave his life, and rather going to meet his Protector, just as Allah Almighty says, in confirmation to that: " O man! Verily you are ever toiling on towards your Lord, painfully toiling, but you shall meet Him." (Al-Inshiqaq 6)

﴿ يَـٰٓأَيُّهَا ٱلْإِنسَـٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَـٰقِيهِ ﴾

He further says: "So fear Allah; for it is Allah that teaches you. And Allah is well acquainted with all things." (Al-Baqarah 282)

﴿ وَٱتَّقُوا۟ ٱللَّهَ ۖ وَيُعَلِّمُكُمُ ٱللَّهُ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴾

He says too: "And fear Allah, and know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe." (Al-Baqarah 223)

﴿ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّكُم مُّلَـٰقُوهُ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴾

(It is narrated on the authority of Al-Hassan, Ibn Abbas and Ibn Mas'ud that the Prophet) said: "He, whose prayer does not forbid him from doing what is shameful and wrong, will not become but farther from (the Presence of) Allah Almighty." Therefore, since prayer is a private conversation (and dialogue between one and his Lord): how should it be in the presence of heedlessness? According to Bakr Ibn Abdullah: "O mankind! If you like to enter into your protector and master with no leave nor interpreter you might do so." It was said: "How should this be?" he said: "If you perform your ablution perfectly, and enter your praying place (and assume prayer), you will have entered into the Presence of your Protector and Master with no leave, and talked to Him with no interpreter."

According to A'ishah "Allah be pleased with her": "The Messenger of Allah "Peace be upon him" used to speak with us as well as we with him, and once the prayer is due he would (cease to talk to us and) seem as if he was not familiar with us as well as we were not with him." This is because of his being occupied by the Greatness and Magnificence of Allah Almighty. (According to an unidentified narration the Prophet) said: "Allah Almighty never accepts a prayer (from anyone) in which one does not bring his heart (in willing submission) together with his body." It is reported that whenever (the Prophet) Abraham, Allah's Blossom Friend stood to offer prayer, the groaning of his heart would be heard from a two-mile distance. Whenever Sa'id At-Tanukhi went on his prayer, the tears would not cease to flow from his cheeks on his beard.

(It is narrated by At-Tirmidhi on the authority of Abu Hurairah that) once the Messenger of Allah "Peace be upon him" saw a man playing with his beard (during his prayer), thereupon he said: "Had the heart of that man been submissive, surely, his organs would subsequently have become submissive." It is narrated that once Al-Hassan saw a man playing with the pebbles (in his prayer) and saying: "O Allah! Help me get married to the beautiful women of lustrious eyes (in the Garden)!" on that he said: "How bad betrother are you! Do you ask to marry the beautiful women of big lustrious eyes while you are playing with the pebbles?"

It was said to Khalaf Ibn Ayyub: "do the flies not harm you during your prayer, with the result that you are forced to drive them away from you?" he said: "I never habituate myself to do anything to corrupt my prayer." He was asked: "Then, how do you keep patient on that?" he said: "I was informed that

the wicked ones persevere under the whips of the magistrates in order to be said about them: "So and so is patient" and of course, they are proud of that." Therefore, since I'm standing before my Lord: should I move for a (little thing as trivial as a) fly?"

It is narrated from Muslim Ibn Yasar that whenever he intended to pray, he would say to his family: "You might continue speaking if you so like, for I will not hear you (as I will be wholeheartedly engaged in my prayer)." It is narrated from him that once he was offering prayer in the mosque of Basrah when one of its sides collapsed, to which the people gathered, while he made no sense to that until he finished from his prayer and turned away. It is narrated from Ali Ibn Abu Talib "Allah be pleased with him" that whenever the time of prayer was due, he would be shaken and the colour of his face would change. He was asked: "What is wrong with you O Commander of Believers?" he said: "Now it is time for the trust which Allah Almighty offered to the heavens, the earth and the mountains to bear, but they felt afraid of it, and rejected to bear it, even though I (as one of mankind) have carried it."

It is narrated from Ali Ibn Al-Hussain that whenever he performed ablution, his face would turn yellow. His family asked him: "What is that which afflicts you whenever you perform ablution?" he said: "Do you know before Whom I'm going to stand?" it is narrated on the authority of Ibn Abbas "Allah be pleased with both" that (the Prophet) David said in his dialogue: "O my God! Which (of Your) servants does inhabit Your House? And from whom do you accept prayer?" Allah Almighty revealed to him that "O David! The one who inhabits My House, from Whom I accept prayer is he, who humbles himself before My Greatness and Magnificence, spends his day on celebrating My Praises, and refrains from desires just for My Sake; who feeds the poor hungry, gives shelter to the alien, and has mercy towards the stricken person: it is he, whose light shines in the sky as clear and bright as the sun: if he invokes Me, I will respond to his invocation, and if he asks Me, I shall give him. I provide him with patience whenever he falls victim of ignorance, and remind him whenever he is given to heedlessness, and give him light in the midst of darkness. His parable among the people is like the parable of Paradise at the highest position of the Gardens, whose rivers never get exhausted, and whose fruits never change."

It is narrated from Hatim Al-Asamm that he was asked about his prayer and he said: "When it is time for prayer, I perform ablution perfectly, and go to the very place where I intend to pray, and sit down until all of my organs will be brought together (in willing submission). Then, I stand to offer prayer, making the Ka'bah in front of my forehead, the bridge underneath my feet, the Garden on my right and the fire (of Hell) on my left, and the angel of death on my back, thinking it to be the last prayer (I will offer in this world). Then, I stand in the hope and fear, and glorify Allah with an evident Takbir (of assuming prayer), recite the Qur'an in a quivering tone, bow myself humbly, fall in prostration submissively, then sit on my left hip and spread the back of the left foot, set up

the right foot on the biggest toe, and observe sincerity in all of that; but even, I do not know whether it will or will not be accepted from me."

According to Ibn Abbas "Allah be pleased with him": "A brief two-rak'ah prayer one offers proportionately with thoughtfulness is better than standing for a whole night (to offer supererogatory prayers) with the heart heedless."

The Excellence Of Mosques And Places Of Worship

Allah Almighty says: "The mosques of Allah shall be visited and maintained by those who believe in Allah and the Last Day." (At-Tawbah 18)

﴿ إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ﴾

(It is narrated by Ibn Majah on the authority of Jabir that the Messenger of Allah) said: "He, who constructs a mosque even (as small in area) as a pigeon's nest just for the Sake of Allah, Allah will construct for him a palace in the Garden." (It is narrated by At-Tabarani on the authority of Abu Sa'id that the Messenger of Allah) said: "He, who familiarizes himself with (visiting) mosques (regularly) Allah Almighty adheres to him in love." (It is unanimously narrated on the authority of Abu Qatadah that the Messenger of Allah) said: "Let him who enters the mosque offer a two-rak'ah prayer before he sits down."

(It is narrated by Ad-Daraqatni on the authority of both Jabir and Abu Hurairah and Al-Hakim on the authority of Abu Hurairah that the Messenger of Allah) said: "There is no prayer (to be accepted from) him who lives within the vicinity of the mosque unless it is offered in the mosque." (It is narrated on the authority of Abu Hurairah that the Messenger of Allah) said: "The angels keep asking for Allah's Prayer upon such of you as is still in the same praying place in which he offers prayer, saying: "O Allah! Send Your Blessings upon him! O Allah! Forgive him! O Allah! Bestow mercy upon him!" as long as he does not break his ablution or come out of the mosque." (It is narrated by Ibn Hibban on the authority of Ibn Mas'ud and Al-Hakim on the authority of Anas that the Messenger of Allah) said: "Towards the end of time, some of my nation will appear whose habit will be to go to the mosques and sit in the form of ring-shaped gatherings, celebrating the (vanities of) this world and how they love it. Sit not with them, for Allah is not in need of their celebration."

(It is narrated by Abu Na'im on the authority of Abu Sa'id that the Messenger of Allah) said: Allah Almighty said in one of His Scriptures: "The mosques are My Houses on earth, and their inhabiters are My visitors: blessed be a servant who gets purified and performs ablution in his house and comes to visit Me in My House: it is incumbent upon the Host to deal generously with His visitor." (It is narrated by At-Tirmidhi, Ibn Majah and Al-Hakim on the authority of Abu Sa'id that the Messenger of Allah) said: "If you see a man having addressed himself to visiting the mosque regularly, you should bear witness that he is a faithful believer." According to Sa'id Ibn Al-Musayyab: "When one is sitting in the mosque, he, in fact, is sitting in the Presence of his Lord, and thus it is incumbent upon him to say but what is good."

It is related (according to an unidentified narration): "The talk in the mosque devours the good deeds in the same way as the animals eat the grass." According to An-Nakh'i: "It has been thought that walking in the dark night towards the mosque assures the Garden." According to Anas Ibn Malik: "He, who lights up a lamp in the mosque, the angels and the Throne carriers keep asking for Allah's Forgiveness for him as long as its light is still in the mosque." According to Ali "Might Allah honour him": "When a servant dies, his praying place on earth, and the ascender which raises up his deeds in the heaven weep on him." He recited Allah's saying: " And neither heaven nor earth shed a tear over them: nor were they given a respite (again)." (Ad-Dukhan 29)

﴿ فَمَا بَكَتْ عَلَيْهِمُ ٱلسَّمَآءُ وَٱلْأَرْضُ وَمَا كَانُوا۟ مُنظَرِينَ ﴿٢٩﴾ ﴾

According to Ibn Abbas: "The earth weeps on such for forty mornings."

According to Ata' Al-Khurasani: "No servant performs even a single prostration on a certain spot of the land but that it will bear witness in his favour on the Day of Judgement, and weep on him on the day he dies." According to Anas Ibn Malik: "There is no spot of the land on which Allah Almighty is remembered, whether through offering prayer or celebrating His Praises but that it shows pride over such of areas as surrounding it, and receives the glad tidings with the celebration of the Praises of Allah Almighty to its farthest point in the seventh earth; and no servant stands to offer prayer but that the land get embellished for him. It is said that no descending place on earth in which a people alight but that such descending place comes to invoke for Allah's Blessing upon them (in case they offer prayer in it) or for Allah's Curse upon them (in case they do not offer prayer in it)."

CHAPTER TWO :ON THE OUTWARD ACTS OF PRAYER BEGINNING FROM TAKBIR AND WHAT IS PRIOR TO IT

Once a praying man finishes from performing his ablution, and purifying his body, the place (in which he will pray) and garment from filth, and covering his privates from the knee to the umbilicus, he should stand erect and turn his face towards the direction of the Qiblah, making a space between his feet, without joining them, for this was considered a good sign for the man's religious knowledge. Furthermore, it is forbidden to bind both feet together as if they were in fetters, as well as to lift one of both legs. In relation to the first case, Allah Almighty says: "And you will see the Sinners that day bound together in fetters." (Abraham 49)

﴿ وَتَرَى ٱلْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِى ٱلْأَصْفَادِ ﴿٤٩﴾ ﴾

As for the other, He Almighty says: " Behold, there were brought before him, at eventide, coursers of the highest breeding, and swift of foot." (Sad 38)

﴿ إِذْ عُرِضَ عَلَيْهِ بِٱلْعَشِىِّ ٱلصَّـٰفِنَـٰتُ ٱلْجِيَادُ ﴿٣١﴾ ﴾

This is what should be observed as far as his legs are concerned on standing.

He should also be eager to set up his knees and the part of his body where the belt is tied up. As for his head, he could leave it upright at the same level of his standing if he so likes, or get it down if he so likes, even though the latter is closer to submission and more ready to make one lower his gaze. Let him restrict his sight only to the praying place on which he is offering prayer. But if he has no praying place, let him come close to the wall, or draw a line, since this shortens the range of sight, and refrains one from the distraction of mind. Let him further restrain his sight from surpassing the limits of the praying place or the line which he has drawn. As such let him keep standing until it is time for bowing: this is the etiquette of standing (in prayer).

When he is upright in his standing, facing (the Qiblah) and lowering his head, let him then recite "Say: 'I seek refuge with the Lord of Mankind...",

﴿ قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ۝ ﴾

For this safeguards him from the devil. Then, let him pronounce the prayer establishment (Iqamah). But in case he expects that anyone will pray behind him, let him first pronounce the Call to prayer (Adhan) and have the intention (to offer prayer), i.e. to intend to offer Zhuhr prayer, for example, saying with his heart: "I've intended to offer the obligation of Zhuhr prayer for the Sake of Allah Almighty", distinguishing it thereby from his statement: "I've intended to compensate the prayer ", and the obligatory from the supererogatory, and Zhuhr prayer from Asr prayer, and so on. Let the concepts of those words be fully present in his heart, since with which the intention is held, and the words are but reminders and causes of its presence.

Let him firmly endeavour to keep on such a state until the end of *Takbir*, in order not to loose submissiveness. Once all of that is current in his heart, let him raise his hands up to the level of his shoulders after letting them loose in such a way as to make his palms alongside his shoulders, his thumbs alongside his earlobes, and his fingertips the tips of his ears, in order to agree with the different narrations which have come down in this respect. Let him turn both his palms and thumbs to the direction of the Qiblah, spreading the fingers in such a way as not to withdraw them nor make artificial spaces between them, nor join them so much as to stick to each other: he should let them free as they are by nature, since the narrations which have come down refer to both spreading and withdrawing; and such a state as in which one should make his fingers lies between both extremes, which is more fitting. Once both hands are rested in their very place, one should start *Takbir*, letting them loose afterwards, in the presence of intention.

Let him then place both his hands on the area between his umbilicus and breast, putting the right on the left, out of honouring the former by being carried by the other, spreading both his index and middle fingers along the forearm, and gripping his left elbow with the help of his thumb, little finger and ring finger. However, the various narrations which have come down to us make it permissible to utter Takbir with different states such as raising, resting

or even letting loose the hands, and there is no harm in doing any of that. But even, letting loose the hands is thought to be more proper, since it acts as the word of contract, and placing one hand over the other acts as its form. Thus it starts with letting loose the hands, and ends with placing one over the other, in the same way as the word of *Takbir* 'Allahu Akbar (Allah is Greater)' starts with (the Arabic letter) Alif and ends with Ra'. For this reason, it is more convenient to make the act compatible to the contract. Therefore, raising both hands is regarded as preliminary to this commencement.

On the other hand, whilst uttering *Takbir*, one should not raise his hands very high in such a way as to bring them forward towards his front, nor should he bring them backward behind his shoulders, and on finishing from *Takbir*, he should not move them rightward nor leftward: on the contrary, he should let them fall freely and gently, placing his right hand on his left. According to a certain narration whenever he (the Prophet) uttered *Takbir* (of assuming the prayer) he would let his hands fall freely, and whenever he intended to recite, he would place his right hand over his left. If this is right, it is more fitting to be adopted than what we've mentioned.

As to the way of the pronunciation of *Takbir*, it should be uttered articulately with each letter pronounced clearly and distinctively: he should gently stress the accent "ٔ" which is attached to the letter 'ه' at the end of the word "اللهْ", without making it a long vowel or inserting the letter "ا" in between both 'ب&ر' in the word 'أكبر'. Moreover, let him stop at the Ra of Takbir. This is the way of uttering *Takbir* and what relates to it.

The Recitation

Let one start with the invocation of inauguration; and in order to agree with the different narrations which have come down in this respect, it is better for him to say after "Allah is Greater": "Allah is Greater as grand as it should be; praise be to Allah as much as it should be; and glory be to Allah every morning and evening: I have, firmly and truly, set my face to Him Who has created both the heavens and the earth...and I'm from these who bow their will (to Allah in Islam). "Then, let him say: "Glory be to You O Allah, with Whose Praises (I Exalt You): Blessed be Your Name, and Exalted be Your Glory, and Hallowed be Your Praises: there is no god (to be worshipped) but You. But in case he is praying behind the imam, let him reduce that if the imam's interval is not long enough for him to recite all the invocation.

Then, let him recite: "I seek refuge with Allah from (the evil of) Satan, the despised." Then, let him recite the Opening of the Book, beginning with "In the Name of Allah, Most Gracious, Most Merciful" with observation of uttering all of its stresses and letters in full articulation, doing his best to differentiate in pronunciation between the letters 'ض&ظ'. After finishing from it, let him conclude with "Amen", which he should prolong, and not join with "nor those who go astray" (i.e. he should make a short interval between both).

On the other hand, let him recite aloud in the Morning, Maghrib and Isha'

prayers, unless he is praying behind an imam (for in this case the imam's recitation suffices him), but he should utter "Amen" aloud. After that, let him recite a short Surah or as much as what is equal to no less than three Holy Verses and more, joining not the end of the Surah (which he is reciting) with *Takbir*: but let him rather make an interval between them, as short as is sufficient for him to say: "Glory be to Allah". Let him recite from the Mufassal the long Surahs in the Morning Prayer, short Surahs in the Maghrib prayer, and in Zhuhr, Asr and Isha' such Surah as Al-Buruj, and the like of it. In the Morning prayer on journey, let him recite such Surahs as "Say: O you who reject faith" and "Say: He is Allah, the One and Only"; and the same applies to both rak'ahs of Fajr, circumambulation and salutation (of the mosque). In all of that, he should keep standing, and placing both his hands in the way we've described earlier in the first section of the chapter.

The bowing and its appurtenances

After that, he should perform bowing, with the observation of the following: first, let him utter *Takbir* for bowing, whilst raising his hands just with the utterance of Takbir, which he should prolong until he comes to the bowing posture. Then, let him place both his palms on his knees during bowing, spreading his fingers along his legs towards the direction of the Qiblah. Let him also set up his knees, and not fold them, and straighten his back, making both his neck and head at the same straightness of his back, just as if it were one side, with his head not higher nor lower. The male should keep his forearms far from his sides as much as he could, but the female should join hers to her sides. Then, let him say: "Exalted be my Lord, Most Great" at least thrice, and an optional addition up to seven or even ten times is better unless he is not an imam.

Then, let him rise up from bowing posture to the standing posture, raising his hands and saying: "Allah hears such as praises Him." After he feels at ease in that position of standing erect, let him say: "O our Lord! To You be the praise, as much as to fill the heavens, fill the earth, and such of things as You like beyond that." But let not him prolong such standing unless it is in the prayers of Tasbih (Exaltation), Eclipse, as well as the Morning prayer, in which he should practice Qunut in the second rak'ah just before falling in prostration with the help of the famous related statements.

Then, let him fall down in prostration, whilst uttering *Takbir*, placing his knees, forehead, nose and palms on the ground, making his *Takbir* synchronous with his falling down. He should not raise both his hand except on bowing. Let his knees be the first part of his body to fall down the touch the ground, followed by his palms, and then his face, on the condition that both his forehead and nose should touch the ground. Let the male further keep his arms aloof from his side as possible as it could be, make a space between his legs and knees, lift the abdomen up to a level higher than both thighs, even though the female should do the opposite of all of that. Then, let him place both his hands on the ground at the same level of his shoulders, making no spaces between his fingers, which he

should join together, with the thumb. But in case he does not join his thumb to them, there is no harm. However, it is forbidden for him to spread his arms flat on the ground in the same way as a dog does. Then, let him say: Exalted be my Lord, Most High" thrice, and an optional addition will be better unless he is an imam.

Then, let him rise up from prostration to the sitting posture, in which he should feel at ease and sit erect: let him first raise his head whilst uttering *Takbir* and sit reclining against his left leg, setting up his right foot, placing his hands on his thighs, spreading his fingers, without endeavouring to join or make a space between them. While being in that posture as such, let him say: "O Lord! Forgive me, bestow mercy upon me, provide me with sustenance, guide me (to the straight path), relieve me and give me health and power and pardon me." Let not him prolong this sitting barring in the prostration of (the prayer of) Tasbih. Then, let him perform the second prostration in the same way, from which he should rise and gently sit erect for a short period to take rest at the conclusion of every rak'ah after which there is no Testification (Tashahhud).

Then, let him stand up, placing his hand on the ground, moving not forward any of his legs apart from the other whilst raising. Furthermore, let him prolong the utterance of *Takbir* so much as to cover the period from the middle part of his raising from sitting to the middle part of his raising until he arrives at the posture of standing, in such a way as to make 'ه' of 'الله' synchronous to his being erect in sitting, the 'ك' of 'أكبر' to his reclining against his hand to stand up, and the 'ر' of the same word to the middle part of his raising to arrive at the standing posture, so that the *Takbir* lies just in the middle of his moving from the posture of sitting to that of standing, leaving only both ends void of it; and this is much closer to what is common. Then, let him offer the second rak'ah in the same way (as he has prayed the first), repeating the statement of seeking refuge (with Allah from Satan) with which he commenced the prayer.

The Testification (Tashahhud)

After finishing from the second rak'ah, let him recite the first testification (Tashahhud), and invoke for Allah's Prayer and Blessing upon the Messenger of Allah "Peace be upon him" as well as upon his family, placing his right hand upon his right thigh, and withdrawing all of his fingers barring the index, and there is no harm to let loose the thumb. It is just at his uttering the phrase "but Allah" and not "there is no god" that he should beckon with the index finger of his right hand (in indication to monotheism). Whilst uttering this Tashahhud, he should sit on his left leg in the same way as he does in between both prostrations.

As for the last testification, after invoking Allah's Prayer and Blessing upon the Prophet "Peace be upon him", let one recite the well-known related invocation. However, the way of reciting the last testification is the same as that of the first, with the exception that in it he should sit on his left hip, for he is not prompted to stand as is the case in the first: on the contrary, he sits firm. So, let

him lie his left leg outside from underneath his body, and set up his right leg, placing the top of the big tow towards the direction of the Qiblah, unless it is difficult for him to do so.

Then, let him say: "Peace, and Allah's Mercy be upon you", turning rightward so much as to make his right cheek visible from behind his right side, and then turn leftward in the same way, with another end salutation, having the intention to come out of the prayer. By turning rightward and paying salutation for the first time, he intends the angels and the faithful believers and Muslims, and by his turning leftward and paying salutation for the second time he intends the same. Furthermore, let him utter the salutation swiftly and not slowly, for this is out of the right way of sunnah. This is the way an individual prays alone, in which he should raise his voice with *Takbirs*, even though as high enough as to be able to hear himself.

On the other hand, the imam should intend to lead the prayer in order to obtain superiority, but if he does not do, the prayer of those who pray behind him will be considered as valid, particularly in case they intend to follow him in prayer and thus they will obtain the superiority of congregational prayer. Then, let the imam recite the invocation of inauguration and seeking refuge (with Allah from Satan) in a low tone, like him who prays alone, and recite aloud the Opening of the Book (Al-Fatihah) in addition to a Surah (from the Qur'an) in both rak'ahs of the Morning prayer, and the first two of both Maghrib and Isha' prayers, the same as he who prays alone does. Let him also utter "Amen" aloud in those rak'ahs in which he recites aloud.

He who prays behind the imam should also do the same, making his "Amen" synchronous to that of the imam. After finishing from reciting Al-Fatihah, the imam should keep silent for a short interval to take his breaths and give opportunity to him who prays behind him to recite Al-Fatihah in a low tone, in order to be ready to pay his attention to the imam's recitation. He who prays behind the imam should not recite the Surahs in the prayers in which the recitation is aloud unless he is not able to hear the voice of the imam.

On raising his head from bowing, the imam should say: "Allah hears such as praises Him", and so should do he who prays behind him. Furthermore, let his Tasbihs (Exaltations) in both bowing and prostration be no more than three. Let him also in the first Tashahhud say nothing more after his invoking Allah's Blessing and Prayer upon Muhammad and upon the family of Muhammad; and let him recite nothing more than Al-Fatihah in the last two rak'ahs. Let not him make it too lengthy upon the people to bear, nor say anything in his invocation in the last Tashahhud more than bearing testimony to the fact that here is no god but Allah and that Muhammad is His Messenger, and invoking Allah's Prayer and Blessing upon the Messenger of Allah "Peace be upon him".

Let the imam's intention by his salutation be to salute the angels and the people, and let the people's intention by their salutation be to return the greeting to him. Then, let the imam become firm for a while until the people finish from their salutation, after which let him face them. it is much better for him to remain

when there are women praying behind men, until they turn away before him. Let none of the praying people stand and turn away before the imam stands and turns away rightward or leftward as if he likes, even though turning from the right side is much dearer to me.

Let not the imam favour himself with the supplication in the Qunut of the Morning Prayer: but rather, let his invocation include the praying people behind him like: "O Allah! Guide us (to the right way)" which he should recite aloud, with the people praying behind him saying "Amen", raising their hands alongside their breasts, and passing the hands over the faces at the conclusion of supplication, depending upon a certain narration which has been handed down in that respect, otherwise, it is customary not to raise the hand, as it is the case at the conclusion of Tashahhud.

The Taboos

The Messenger of Allah "Peace be upon him" forbade the following in the prayer: he forbade Safn, i.e. to raise one leg apart from the other; Safd, i.e. to bind both feet together as if in a fetter. He forbade practicing Iq'a', which is, according to the linguists, to sit on both hips and set up both knees and place both hands on the ground in the same way as a dog does, and according to the traditionists, to sit on both legs, with only the tips of toes and both knees on the ground.

He also forbade Sadl, and it is, according to the traditionists, to wrap oneself in his garment and get his hands into it and bow and prostrate as such. However, this was the custom of the Jews in their prayer, thereupon they (the Muslims) were forbidden to imitate them. The same is true of the shirt with which one should not wrap himself and offer bowing and prostration with his hands inside it. It is said also that it means that one puts the middle portion of the upper garment on his head, and let both its ends fall on his right and left sides, leaving nothing of it on his shoulders. But the former concept is nearer to the truth.

He further forbade Kaft, which is to tuck up his garment from between his hands or from behind his back whenever he intends to prostrate. This also applies to the hair, and thus one should not pray while raising his hair, even though this forbiddance is limited to men. According to an authentic narration (the Messenger of Allah "Peace be upon him") said: "I was commanded to prostrate on seven parts of the body, and not to tuck up hair or garment." Ahmad Ibn Hanbal disliked that one should put his lower garment over his shirt in prayer, seeing that it belongs to Kaft.

He forbade Ikhtisar, i.e. to place one's hands on his flanks. The Messenger of Allah also forbade Salb, i.e. to put one's hands on his flanks while standing, making a space between his forearms and sides. He forbade Muwasalah which is divided into five aspects, two of which are due upon the imam, i.e. not to join his recitation with the Takbir of assuming the prayer, and not to join his bowing with his recitation; and two are due upon him who prays behind him, i.e. not to join

the Takbir of assuming the prayer with the Takbir of the imam, and not to join his End Salutation (Taslim) with the imam's; and one is common between them, i.e. not to join the first salutation (Taslim) which is obligatory with the last one, and he rather should make a short break between both.

He further forbade that one should pray while being constrained by urine or excrement. The prayer of him who is putting on a narrow footwears is also forbidden. That's because all of those things hinder one from submissiveness; and of course, this applies to the prayer of the hungry or the distressed worried person. The forbiddance of the prayer of the hungry is understood from the narration (of Ibn Umar and A'ishah in which the Messenger of Allah said): "When the supper is served and the Isha' prayer is established, you should start with having your supper unless there is no enough time." According to another narration: "Let none of you enter the prayer while being frowned (out of anxiety), and let none of you offer prayer while being angry."

According to Al-Hassan: "Every prayer in which the heart is not submissive is much swifter to lead to punishment." According to another narration: "There are seven things caused by Satan in prayer: nose-bleeding, slumber, whisper of evil thought, yawning, scratching, turning sideways, and playing with things" and (forgetfulness and suspicion" according to some additions. According to one of the early men: "There are four things one does in prayer out of desertion: turning sideways, passing the hand over the face, leveling the pebbles, and offering prayer in a road where the people pass in front of him."

It is also forbidden in prayer that one should interlace or clack his fingers, or cover his face, or put one of his hands over the other and get them in between his thighs while bowing. In this connection, one of the holy companions "Allah be pleased with them" said: "We did so at first and then we were forbidden to do it." it is also undesirable to blow in the ground on prostrating for the purpose of cleansing it, or to level the gravel with one's hand: all of those are worthless acts.

Furthermore, one should not raise any of his feet and place it over his thigh, nor recline in his standing against a wall, and if he reclines against a wall in such a way as he should fall down on removing that wall, his prayer would be invalid; and Allah Almighty knows best.

The Differentiation between obligatory duties and Traditional Practices Of Sunnah

What have been mentioned include many acts which belong to the obligatory duties, others to the Prophetic practice, some to the etiquette and states which such as seeks after the way to the hereafter should observe. From amongst them, twelve belong to the obligatory duties, i.e. the intent, *Takbir*, standing, reciting Al-Fatihah, bending in bowing so much until one's palms are completely placed over both knees and he feels at east in that position, raising from it and being erect in standing, falling in prostration until one feels at ease in that position, without spreading the arms flat on the ground, raising from it and being upright in sitting, sitting for reciting the last testification (Tashahhud), reciting the last testification

(Tashahhud), invoking Allah's Prayer and Blessing upon the Prophet, and concluding with the first Salutation. for the intent of coming out of the prayer, it is not obligatory; and what is beyond that is not binding so much as it belongs to the Prophetic practice and states which should be observed.

From among the acts which belong to the Prophetic practices of sunnah, a mention might be made of four things: raising both hands on reciting *Takbir* of assuming the prayer, on bending for bowing, on raising for standing, and on sitting for reciting the first Tashahhud. The way of spreading and the limit of raising fingers as we've mentioned them are supplementary to those Prophetic practice; and reclining on both hips and spreading the left leg are supplementary to the sitting; and lowering the head and refraining from turning sideways (in the prayer) are supplementary to the standing, and doing it up. As for the rest sitting, it is not regarded one of the fundaments of the Prophetic practice of acts, for it is like the betterment of raising from the prostrating posture to the standing posture, and thus it is not meant in itself; and it is for this that there is no celebration or invocation particular to it.

There are several celebrations implied in the Prophetic practices of sunnah, such as the invocation of the opening the prayer, seeking refuge (with Allah from the evil of Satan, the despised), the saying of "Amen", all of which are out of the assured practices of the Prophet. But there are other celebrations, which, being out of the sunnah, are of different degrees, such as the recitation of the Surahs in the prayer (after Al-Fatihah), *Takbir*s of moving from a posture to another, Tasbihs (Exaltation) in both bowing and prostration and the celebrations which are said in between them, the first Tashahhud, and invoking Allah's Prayer and Blessing upon the Prophet therein, the invocation at the conclusion of the last Tashahhud, and the last salutation, since four of those should be compensated for (in case of being elapsed) with the prostration of forgetfulness.

But there is only one act (which might be dealt with similarly), i.e. the first sitting for reciting the first Tashahhud, which is very influential in the sequence of the parts of the prayer at least in the sights of its beholders, since with which the four-rak'ah prayer might be distinguishable from that which is not, unlike raising both hands, which has no effect in that respect; and for this reason, those influential acts are called particles. In this context it is said that the particles should be compensated with prostration, even though all the celebrations and exaltations do not require the prostration of forgetfulness (in case they are missed) barring three: the Qunut, the first Tashahhud, and invoking Allah's Prayer and Blessing upon the Prophet therein, unlike *Takbir*s of moving from one posture to another, Tasbihs of both bowing and prostration, and the celebrations in between them.

That's because both bowing and prostration, in their very form, do not correspond to the habit and it is with them that the worship is achieved, even in the absence of Tasbihs and *Takbir*s of movement; and in this way, the absence of those Tasbihs does not change this form of worship. The same does not apply to the sitting for reciting the first Tashahhud, which corresponds to the habit, and

its purpose is just for reciting Tashahhud. For this reason, leaving it is clearly influential. Therefore, leaving both the supplication of opening the prayer and reciting the Surah has no effect, seeing that the standing is inhabited with Al-Fatihah, by which it might be distinguishable from the habit.

The same is true of the supplication in the last Tashahhud, and the Qunut, which might unlikely be compensated for with prostration. But it is for it that prolonging the posture of standing straight in the Morning prayer has been laid, just like prolonging the rest sitting, which has become, after having being prolonged, and in the presence of Tashahhud, a sitting for reciting the first Tashahhud. In this way, this prolonged standing (in which Qunut is practiced in Morning prayer) has become usual in which no celebration is obligatory. To mention such prolonged standing of Morning prayer is to leave out the posture of standing in prayers other than the Morning, and its being void of any obligatory celebration is to keep away from the basic standing in the prayer.

Nevertheless, you might say: "Of a surety, it is reasonable to differentiate the obligatory duties from Prophetic practices of sunnah, since in the absence of the former the prayer becomes invalid, and the punishment is decided in accordance with it, and this is not true of the sunnah. But, it is meaningless to differentiate a certain item of sunnah from another, even though all are commendable, and there is no punishment for leaving all of them, and each of them brings about reward when it is done."

It should be known to you then that their sharing in reward, punishment and even commendation do not cancel out their difference; and let's explain this fact to you with the following example: a man could not be a human being of full entity except through an inward content and outward organs. The inward content includes both life and soul, and the outward organs are the parts of his body. Some of those parts are essential in the sense that in the absence of any of them, the man perishes, such as the heart, the liver and the brain, in addition to each organ with the lack of which the life comes to an end. Some of those parts are not crucial to the life itself so much as to its purposes, such as the eye, the hand, the leg, and the tongue. Some parts are not essential either to the life or to its purposes so much as they are to the beauty, such as the eyebrows, the beard, the eyelashes, and the good colour. Some parts are not essential to the origin of beauty so much as they are to its perfection, such as the bow-form of the eyebrows, the blackness of the beard, the eyelashes, the harmony and proportion of the features, and red-white complexion. Those are the different ranks of the parts of body.

The same is true of the religious service: it is an image painted by law, and we have acquired it by our worship. Its inward soul and life are the submission, the intent, the presence of the heart, and sincerity, as it will be discussed later. But now we are dealing with its outward parts. Bowing, prostration, standing and all the pillars (which are obligatory duties) act as its heart, liver and brain, since in their absence the prayer becomes invalid; and such of Prophetic practices of sunnah as we've mentioned like raising both hands, the invocation of

inauguration, and the first Tashahhud act as its hands, legs, eyes, since in their absence the prayer is still valid, in the same way as life does not come to an end with the lack of those parts; and as well as the man which lacks them becomes disfigured and ugly, and disliked by others, he who restricts himself to the minimum requirements therewith the prayer is valid is like a man who presents to one of the kings a living slave, whose limbs are cut off.

The states which are beyond the traditional practices of sunnah act as the aspects of beauty, like the eyebrows, the beard, the eyelashes and the good colour. The functions of celebrations in those traditional practices of sunnah are supplementary to the beauty, the same way as are the bow-form of the eyebrows, the roundness of the beard, etc. the prayer should be in your sight in the same position of a present or a gift therewith to approach the Presence of the King of all kings, like a chambermaid to be presented to the magistrates by him who seeks after approaching their presence. To be sure, this present is displayed to Allah Almighty (to evaluate), and it will be returned back to you to see on the Day of the Greater Testing; and it is up to you to choose whether to embellish or deface its form, for if you do good, it will be for your benefit, and if you do bad, it is for your loss .

Let not your portion of jurisprudence to know the distinction between what is obligatory and what is out of sunnah, therewith you will not understand from amongst its characteristics what is beyond the fact that there is no sin in leaving it, thereupon you will leave it; for indeed, this is like the statement of a physician: "It is true that gouging out the eyes does not put an end to man's existence", but he does it to be truthful in his hope of approaching the presence of the magistrate, in a form of a gift. In this way you should the different ranks of the traditional practices, states and manners: however, every prayer in which one does not perfect its related bowings and prostrations, will be the first opponent to him (on the Day of Judgement) saying: "Might Allah ruin you in the same way as you wasted me." So, go through the different narrations we've related in the perfection of the pillars of the prayer, perchance its effect might have its influence upon you.

CHAPTER THREE: ON THE INTERNAL CONDITIONS OF THE HEART'S WORKS

In this chapter, let's explain the relationship between prayer and submission and the presence of the heart, and then make a mention of the internal meanings: their limits, reasons, and remedies, and then discuss what should be present in each one of the prayer's pillars, in order to be valid for the provision of the hereafter.

The Exposition Of The Necessity Of Submission And Heart's Presence

It should be known that there are so many proofs for that concept; and a mention might be made here of Allah's statement: "And establish prayer regularly for the celebration of My Praises." (Ta Ha 14)

﴿ فَٱعۡبُدۡنِي وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِيٓ ﴾

The obligation of submission appears evident here since heedlessness stands in opposition to celebration: so, how he who proves heedless in all of his prayer be able to establish prayer for celebrating Allah's Praises? He Almighty further says: "Be not of the heedless. "It is forbiddance whose apparent meaning is the prohibition (of heedlessness). He says too: "Until you become well-aware of that which you say." It gives proper justification for forbidding the drunk from offering prayer while being under the influence of intoxication; and of a surety, it applies to the heedless, who is involved in anxiety and concerned with evil suggestions and material thoughts of this world.

The statement of the Messenger of Allah: "Verily, prayer is only (to show) meekness, humility..." restricts the concept to the prayer with the help of the definitive article, and the adv 'only' plays the role of ascertaining and confirming the fact. It plays the same role as it plays in the narration of pre-emption, from which the jurisprudents apply the concept to what is not restricted by exclusion, affirmation or negation. The Prophet said: "He, whose prayer does not forbid him from doing what is shameful and vile will not become but much farther from (the Presence of) Allah." To be sure, by no means should the prayer of the heedless prevent him from committing what is shameful and vile.

He further said: "Many are the standing persons (to perform prayer), whose portion (from their prayer) is no more than fatigue and exhaustion." There is no doubt that it is the heedless who is intended here. He said too: "A servant will have no portion from his prayer more than that of which he is well-aware." The truth of matter here is that the prayer is a private conversation of a servant with his Lord Almighty, according to the different narrations, and of a surety, in no way could the speech of the heedless be regarded as a private conversation.

To explain that, if one is heedless of the obligatory charity, for example, it in itself is in opposition to one's desires and passions, and difficult upon the soul; and so is fasting, in its overcoming the strong and breaking the power of desire, which is an instrument of the devil, Allah's enemy, and thus it is not unlikely that its purpose might be achieved even though with heedlessness; and the same applies to Hajj, whose acts is troublesome and heavy, in which one strives his utmost so much enough that he is vulnerable to suffering, whether the heart is or is not present.

But the prayer has nothing to do other than celebration and recitation, bowing and prostration, standing and sitting. As for the celebration, it is a kind of relationship and private conversation one establishes with Allah Almighty, whose purpose is either to be a dialogue and conversation (with the Lord), or no more than the utterance of letters and sounds, by way of examining the tongue with such act, in the same way as both the stomach and the private parts are examined by refraining (from food and sexual intercourse) during fasting, and the body is with the hard works of Hajj, and the heavy and difficult affliction resulting from

giving the obligatory charity out of one's property, which is the dearest of his possessions. Of a surety, this (latter) division is pointless: how easy it is upon a heedless person to move his tongue with such nonsense, in which there is no examination as it is not a deed.

Therefore, the main purpose is to utter letters and sounds, and this utterance could not be meaningful unless it expresses what lies in one's conscience, and this expression could not accomplished unless the heart is present. What is then the significance of asking Allah to guide us to the straight way in the absence of the heart and in case its real purpose is not the imploration and supplication? Which difficulty is it to move one's tongue with that even though he is heedless particularly when he has been accustomed to such utterances?

This is, however, the rule which governs celebrations. Moreover, let me say that if one, for instance, takes oath to give thanks and praise somebody, and ask him for something, and during his sleep, the words which express the concept of thanks and praises run on his tongue, he will not be considered to have fulfilled his oath; and if those words also run on his tongue in the darkness, in the presence of the other man whom he does not recognize nor see, he also will not be regarded to have fulfilled his oath, since his words could not be regarded as significant speech and dialogue unless he is present in his heart. If those words run on his tongue while the other man is present but he (the speaker) even though in the whiteness of the day, is heedless, as being fully concerned with a certain thought, and his purpose is not to address the other, he will not be regarded to have fulfilled his oath.

Undoubtedly, the purpose of celebration and recitation (in the prayer) is to give thanks and praise, implore and invoke (Allah Almighty), and the addressee here is Allah Almighty; and of course the heart of the heedless is veiled from Him with the veil of heedlessness, which hinders him from Seeing or watching His Glory. Moreover, he is heedless of the Addressee, but his tongue moves, by nature of things: how far is that from the real purpose of the prayer, which has been set to polish the heart, and renew the celebration of Allah's Praises, and affirm the bond of faith through it. This is the rule which governs both recitation and celebration. In brief, there is no way to deny this characteristic as far as utterance is concerned, therewith it is distinguishable from the act.

As far as bowing and prostration are concerned, there is no suspicion that the main purpose of both is to exalt Allah Almighty; and had it been permissible to exalt Allah Almighty while one is heedless of Him, surely, it would have been permissible to exalt an idol placed in front of him, of which he is heedless, or to exalt a wall in front of him, of which he is heedless; and if it is not the exaltation which is intended, there remains only the movement of both the head and the back, in which there is no difficulty for establishing any kind of examination upon which the fundament of religion is based, and with which the faith might be distinguishable from disbelief, and for which it is put forward in sequence before Hajj and all religious service, and because of leaving which one should be killed.

I do not think but that all of this great significance and importance is not

given to prayer depending only upon its outward acts, but also the purpose of the private conversation therein should be implied, therewith it is put forward before fasting, obligatory charity, Hajj, etc, including even the offering of sacrifices which is a self-mortification through deducing from one's property. Allah Almighty says: "It is not the flesh nor the blood (of the sacrifice) which reaches Allah, but it is piety which reaches Him from you." This means that it is the characteristic which prevails over the heart and drives it to comply with Allah's Commands and Orders which is required: what then about the prayer whose acts are meaningless in themselves? This is, to be sure, a good proof for the necessity of the presence of the heart (in prayer).

Nevertheless, you might say: "If you render as invalid the prayer (in which one's heart is not present), and make the presence of the heart an essential condition to hold it valid, you then will have differed from the unanimity of almost all the jurisprudents, who make it not necessary (for the validity of the prayer that one should have) the heart present but only on *Takbir*."

It should be known that, as we've mentioned in the Book of Knowledge, the jurisprudents have nothing to do with the internal acts and deeds, nor they are required to split open the breasts to know what lies within hearts, nor are they responsible for the way to the hereafter: what concerns them is the rules and judgements of religion in accordance only with the external works and deeds of the organs, and of a surety, the external works of the organs (as far as prayer is concerned) is sufficient to cancel out the punishment of killing and the reproach of the ruler; and that it might be of benefit in the hereafter, it is not within the limits of jurisprudence to decide it. Furthermore, there could not be any claim of such unanimity.

It is narrated by Abu Talib Al-Makki on the authority of Bishr Ibn Al-Harith from Sufyan Ath-Thawri that he said: "He, who does not prove submissive in his prayer, there will be no access for his prayer (to be accepted from him)."According to Al-Hassan: "Every prayer in which one has not his heart present is swifter to have punishment inflicted upon him." According to Mu'adh Ibn Jabal: "He, who (addresses himself) intentionally to recognize him who is on both his right and left while being in prayer, no prayer should be accepted from him." According to an unidentified narration, the Messenger of Allah "Peace be upon him" said: "A servant might offer a prayer (in which he is heedless) from which not its sixth nor even its tenth would be written for him; for indeed, it is only that of which a servant is well-aware from his prayer which is written for him."

However, if this narration is transmitted from anyone other than the Prophet, it would be adopted as doctrine: how then should we not adhere to it (seeing that it is narrated from the Prophet)? According to Abd Al-Wahid Ibn Zaid: "The learned men of religion are unanimous on the fact that a servant will have nothing to be written for him from his prayer but that of which he is well-aware from it. "Do you not see how he makes it unanimity? However, what is narrated from the jurisprudents endued with piety and devoutness as well as from the

learned men of the hereafter is beyond calculation.

It is true to refer in this respect to the evidences of law which attest that; and the traditions, narrations and stories which support it is too obvious to explain that condition. Nevertheless, the position of religious and legal verdicts pertaining to the external enjoinment is estimated in accordance with the people's defectiveness: in no way could it stipulate as a necessary condition the presence of the heart in all parts of the prayer, which all but a few fail to achieve. If it is not possible to make the full presence prerequisite (to the validity of the prayer) for necessity, there is no way for him but to make what might be described by its name essential at least to a single moment (in the prayer); and the moment of *Takbir* is the most fitting for it, to which the enjoinment has been limited for this reason.

Therefore, we hope that the state of the heedless in all of his prayers is unlike that of him who leaves prayer entirely, for the former takes the initiative to do the external deed, and has his heart present at a single moment; and how should it not be so, since the prayer of him who offers prayer while his ablution is broken forgetfully is invalid in the Sight of Allah Almighty, even though the reward of his deed therein will be recorded for him, in accordance with his defectiveness and excuse? But even with thi: hope, it is feared that his state might be worse than that of him who leaves prayer; and how should it not be so, since the situation of him, who attends the service and deals slightly with such presence and speaks with the speech of the heedless scornful is worse than him, who refrains from the service entirely? If the reasons of both hope and fear are contradictory and ready to put man at risk, it is then up to you to choose to be cautious or to indulge. Nevertheless, there is no hope for difference from the jurisprudents in their verdict of the prayer's validity even with heedlessness, since it is done by necessity of verdict, as we've mentioned earlier.

He, who is well-acquainted with the mystery of prayer should know that the heedlessness contradicts it. But we've mentioned in the chapter on the difference between the external and internal knowledge, in the Book of the Principles of Creeds, that the people's defectiveness is one of the important reasons for withholding from disclosing all that is revealed of the mysteries of law. So, let's limit our discussion to this amount, since it is satisfactory to him, who seeks after the way to the hereafter; and it is not our purpose now to address the debater rebel.

The main point here is that the heart's full presence is the spirit of the prayer, and its presence at least on *Takbir* is the slightest thing therewith it survives, and if it is less than that, it will perish, and the more the presence is, the more the spirit is expanded along the different parts of the prayer. Many are the living who are almost dead because of their motionlessness. Generally speaking, the prayer of the heedless barring the moment of *Takbir* is like a motionless living: we ask Allah Almighty for His Good Aid.

The Internal Meanings Therewith The Prayer's Life Is Perfect

It should be known that although those meaning could be expressed in many different ways and statements, they might be included under six things: the full presence of the heart, comprehension, exaltation, reverence, hope and shyness. Let's here make a mention of them in detail, their causes, and the remedy of the way of acquiring them.

As for the details, let's begin with the full presence of the heart, by which we mean that the heart should be fully emptied from anything other than that in which one is supposed to be engaged, and with which he is speaking, in such a way as to have the knowledge of the related act and deed limited to them, without being occupied by anything else. However one's thought is diverted to anything else other than that in which he is supposed to be engaged, even though he remembers it in his heart, of which he is not fully heedless, the heart's presence will then have been achieved.

But to comprehend the meaning of the speech is something beyond the presence of the heart, for perhaps a heart might be present with the word even though not with this meaning. Thus, to have the knowledge of the heart include the word's meaning is what we intend by the comprehension. Undoubtedly, the people are different in that station, for they do not join in the comprehension of the same meanings of the Holy Qur'an and Tasbihs: many are the subtle and nice meanings which a praying man might understand in his prayer, of which he had never thought before it. From this point of view, the prayer has been to forbid one from committing what is shameful and vile, for it makes one realize things which helps him inevitably refrain from committing what is shameful.

As for exaltation, it is something beyond both heart's presence and comprehension, for a man might talk to his servant with his heart present, and he is well-aware of the meaning of his speech, but even without exalting him. That's because the exaltation is something besides both.

As for reverence, it is beyond exaltation, or in other words, it is a kind of fear caused by exaltation, for he who has no fear could not be called reverent. The fear of a scorpion, the bad temper and likewise despicable characteristics of a servant is not described as reverence. What might be described as reverence is the fear of the exalted magistrate, for reverence is a kind of fear whose source is veneration and adoration.

As for hope, there is no doubt that it is something further, for many are the persons who exalt a certain king, whom they respect and whose power they fear, but even they have no hope for his rewards. In this context, a servant should have hope, through his prayer, for the reward of Allah Almighty, in the same way as he should have fear of His punishment because of his indulgence.

Concerning shyness, it is supplementary to all of that, for it originates depending upon the feeling of indulgence or committing a sin; and of a surety, exaltation, fear and hope could be imagined in the absence of shyness, particularly when there is no feeling of indulgence or committing sin.

On the other hand, there are many causes of those six things: it should be known to you that the apprehension is the main cause of the heart's presence, since your heart follows your apprehension in such a way as it never is present but in that which mainly concerns you. Whatever your concern might be the heart is inevitably present willingly or unwillingly, and becomes fully engaged and restrained to it. If one's heart is not present during the prayer, it will not be idle so much as it will be occupied in such matters of this world as with which one is concerned; and there is no way nor remedy for having the heart present but by means of diverting one's main concern to the prayer. One's concern will not be diverted to the prayer unless he is sure of the fact that it is through it that the required objective could be achieved, i.e. to have faith and trust in the fact that the hereafter is much better and more abiding, and that it could not be reachable but only through the prayer.

If to that is added the well-awareness of the triviality and inferiority of this world with all of its affairs and vanities, the heart will come to be fully present in the prayer. It is for likewise reason that your heart will be present once you stand before one of the magistrates who has no power either to benefit or to harm you. But if it is not present at your private discourse with the King of all kings, in Whose Hand is both kingdom (of the earths) and dominion (of the heavens), Who has the power to benefit and harm you, think not that there is no reason for it other than your weak faith: so, strive your utmost to strengthen your faith; and the way to that is not our topic in this discussion.

As to the matter of comprehension, it is caused, after the full presence of the heart, by the addiction of thought and the diversion of mind to perceive the meaning; and its remedy is the same as that of the heart's presence. in addition, one should pay his main attention to the consideration and endeavour to avert the passing thoughts; and the way to avert the passing thoughts is to eradicate their materials, i.e. to keep away from the causes of attracting those passing thoughts; and as long as such materials are not eradicated, the passing thoughts will not be diverted from them. He, who loves a thing remembers it so much. To be sure, the remembrance of the beloved necessarily prevails over the heart. For this reason, it is thought that he, who loves anything other than Allah, his prayer will not be void of passing thoughts.

As for exaltation, it is one of the heart's states which is brought about from the knowledge of two important facts: the knowledge of Allah's Glory and Greatness, and this is one of the main fundaments of faith: however, he who has no faith in Allah's Glory and Greatness will not submit to exalt Him. The second fact is to have knowledge of the soul's despicability and inferiority as being no more than a subjugated slave which is possessed by the Lord. Those two facts lead to submission, humiliation and subjection to Allah Almighty, which might be described as exaltation.

Nevertheless, the state of exaltation and submission could not be held unless the knowledge of the soul's inferiority and contemptibility and the knowledge of the Glory and Majesty of Allah Almighty are joined together.

He who is independent from others, who feels secure against anything that may befall him could probably know the greatness of another, even though he is not in the state of exaltation and submissiveness to him, because the other premise, i.e. the knowledge of the soul's contemptibility and neediness has not been joined with it.

As far as reverence and fear are concerned, they are of a state which is produced in the soul by the knowledge of Allah's Power, Authority and supremacy of His Will, and disinterestedness, as well as the knowledge of the fact that if Allah Almighty has destroyed all the foremost and the last, the former and the latter generations, by no means would this reduce anything from His Dominion even as little as an atom's weight. Besides, he should be well-acquainted with such of distresses and trials as to which the Prophets and saints were vulnerable, in spite of Allah's Power to avert that from them, unlike the kings of the different parts of the earth (who apparently seem as if there were nothing to befall them). In short, the more one becomes knowledgeable of Allah Almighty, the more he becomes reverent and afraid of Him; and this topic will be discussed in more detail in the Book of Fear which is implied in the Quarter of Saviors.

The hope results from the knowledge of Allah's Kindness, Generosity, Bounteousness, encompassing munificence, niceties of making, as well as from the certainty of knowledge of His Truthfulness in His Promise, i.e. the Garden for offering prayer. If one has certainty of faith in His Promise, and knowledge of His Kindness, of a surety, the state of hope will be produced.

The shyness results from one's feeling of indulgence in his religious service, and the knowledge of his failure to fulfill the great rights of Allah as they should be fulfilled. This should be strengthened by the awareness of the soul's defects and shortcomings, lack of sincerity, impiety of innermost, inclination, in all of its acts and deeds, to the urgent fortune of this world; and all of that should be joined with the knowledge of what Allah's Glory and Majesty impose upon men, and of the fact that He Almighty learns even the secrets and the passing thoughts of the heart, no matter subtle and hidden they might be. If those kinds of knowledge are accomplished, of a surety, a state which might be described as shyness will be necessarily produced therefrom.

Those are the causes and reasons of those traits, and to be sure, the cause of everything that is to be acquired should be known for its remedy, since the knowledge of the cause leads, by necessity to the knowledge of the remedy. The uniting bond of all of those causes is the certainty of faith, i.e. those kinds of knowledge which we've mentioned earlier; and their being certain means to have no suspicion in them and rather have them prevail over the heart as we've explained in the exposition of the concept of certainty in the Book of Knowledge. The more the certainty of faith is strong, the more the heart becomes submissive.

For this reason, A'ishah "Allah be pleased with her" said: "The Messenger of Allah "Peace be upon him" used to talk to us as well as we to him, and once the

prayer was due, he would (stop from talking to us) as if he did not recognize us before that as well as we did not know him." It is narrated that Allah Almighty revealed to Moses "Peace be upon him": "O Moses! When you celebrate Me, you should celebrate My Praises with your parts of body trembling, and be submissive and rest assured at the moment of celebrating Me; and when you celebrate My Praises, let (celebrating Me be from the very depth of your heart as if) your tongue follows your heart, and if you stand before Me, let it be the standing of a humble slave, and talk to Me privately with fearful heart and truthful speech."

It is narrated that Allah Almighty revealed to him: "Tell the disobedient among your nation not to celebrate My Praises, for indeed, I have made it binding upon Myself to mention him who celebrates My Praises; and thus if they (the disobedient) celebrate Me, I will mention them with Curse." If this is said about a disobedient who is not heedless in his celebration: what might be said about the heedless disobedient.

Based upon the different states of hearts which we've mentioned, the people are of different states: there is one who is heedless, even though he perfects his prayer, with his heart fully absent; one who perfects his prayer, with his heart fully present at its all moments, and perhaps he is mainly concerned with it to the extent that he feels not of what is taking place in front of him. For this reason, it is not unlikely that Muslim Ibn Yasar, who was offering prayer in the mosque, made no sense to the collapse of its pillar, to which the people gathered. It is said that one (of the righteous) used to attend the prayer in congregation for a long time, during which he did not recognize who was on his right or left. The groaning of the heart of (the Prophet) Abraham "Peace be upon him" was heard from a two-mile distance. It is further narrated that a group of people used to have their faces turn pale, and their body's tremble (once they are engaged in their prayer).

All of that is not improbable, since its manifold could be seen from the people's concerns with the affairs and matters of this world, and fear of its kings and rulers, in spite of their weakness, failure and baseness of fortunes which might be gained from them (in comparison with the King of all kings), that one might enter into the presence of a king or a minister and talk to him about what concerns him, and when he comes out and is asked about who were present around him, or about the garment of this king or minister, he would not be able to tell about that, for his attention was fully diverted to him from anything else such as his garment and those who were present around him.

To all are degrees (or ranks) according to their deeds. Everyone's portion from his prayer varies in accordance with the strength of his fear, submission and exaltation he observes to Allah Almighty, for Allah Almighty looks at the hearts and not at the external movements of the organs of the body. For this reason, one of the holy companions "Allah be pleased with them" said: "On the Day of Judgement, the people will be mustered in the very state in which they used to be in their prayer, of reassurance, quietness, feeling of bliss and pleasure therein." Of

a surety, he has told the truth. Each one will be mustered in the same state in which he dies, and each one will die in the same state in which he lives. But it is the state of his heart not of his body that is to be observed, since it is from the characteristics of the hearts that the forms will be made in the hereafter, and none will be saved barring him who will come to Allah with a sound mind and heart: we ask Allah Almighty to grant us good success by virtue of His Kindness and Generosity.

The Exposition Of The Treatment Which Is Useful To The Heart's Attentiveness

It should be known that the faithful believer should entertain the feelings of exaltation, fear, and hope of Allah Almighty, and shyness of his failure (to fulfill what is required from him as it should be). After his faith, he should persist in those states, which vary according to the strength of his certainty of faith. There is no reason for his failure to persist in them during the prayer other than the distraction of his thoughts, the division of his mind, the heart's absence from the private discourse (with the Lord), and the heedlessness of the prayer. To be sure, nothing diverts one from being attentive to his prayer other than the passing thoughts in which one is absorbed; and there is no remedy to make the heart attentive other than to avert those passing thoughts; and nothing could be averted unless its causes are repelled. So, it is useful here to learn the causes of such passing thoughts.

There are two sources lying behind the causes of the passing thoughts: external and internal. The external things apply to those which might hit the hearing or appear to the sight in such a way as to attract one's attention until it follows that thing and goes on considering it, from which another idea might be drawn forth in a sequence of thoughts, in which the sight becomes the main cause of thinking. Then some of those ideas become causes of and give rise to others (according to what might be called the association of ideas).

Therefore, he whose intention is firmly strong and attention is powerful will not be diverted by whatever touches his senses. But the weak one will have his mind distracted and his thoughts dispersed, and his remedy is to sever those causes, either through lowering his gaze, or offering prayer in a dark house, or placing nothing in front of him which might occupy his senses, and rather approaching the wall in order to limit the range of his sight. Let not him also pray in streets where there are engravings and handicrafts or on dyed mats (or carpet). For this reason, the worshippers used to do their religious service in a small dark house, whose width was enough only for the place of prostration, in order to be able to concentrate their attentions on their worship.

But even the strong among them used to attend the prayers in the mosques, since they were able to lower their gazes, and limit it only to the location of prostration, thinking that it was out of the perfection of their prayer (to be wholeheartedly devoted to it to the extent that they were) not to recognize who was on their right or on their left. It is narrated that Ibn Umar "Allah be pleased

with both" used not to see in the praying place a Mushaf or a sword but that he would take it away, nor a book but that he would move it aside.

But the external causes are more serious and dangerous, for he whom concerns take to the various fields of this world could not limit his thought to a certain matter apart from the others, since it keeps flying from one side to another. In this case, it is of no profit to him to lower his gaze, for what has concerned the heart before (assuming the prayer) is sufficient to occupy him entirely. The way to remedy this case is that one should overpower himself to understand what he is reciting in his prayer, by which he should engage from anything else. He might be helped to do so by getting himself ready before assuming the prayer, through limiting his thought to the remembrance of the hereafter and the position of private talk (with his Lord), and the severe danger of standing in front of Allah Almighty, Who knows everything. Let him further empty his heart, before assuming the prayer, from anything that might concern him (other than the words and deeds of the prayer), leaving nothing to occupy his thought.

In this context (It is narrated by Abu Dawud that) the Messenger of Allah "Peace be upon him" said to Uthman Ibn Abu Shaibah (or Uthman Ibn Talhah, and this is more right): "I've forgotten to tell you to cover the vessel which in the house, for there should be nothing to occupy the people from their prayer." This is the way of dispelling thoughts. But even, if his raised thoughts could not be dispelled in this way, let him then take refuge to the catalyst which removes the matter from within the veins. It is to consider those affairs which divert him from having his heart attentive; and undoubtedly, they are due to what concerns him in this world, and nothing concerns him more than his own desires and lusts.

Having understood that, let him punish himself by refraining from those desires and desires and severing any relations he might have with them, and be well-aware of the fact that everything that occupies him from his prayer stands in opposition to his religion, and rather belongs to the soldiers of Satan, Allah's enemy, and to keep it is more harmful to him than to drive it away from him. So, let him get rid of him by driving it away, in the same way as the Messenger of Allah "Peace be upon him" did, according to the narration (of A'ishah) that when he put on the square shirt which had marks given to him by Abu Jahm as a gift in which he offered prayer, eh took it off after his prayer and said: "Send it to Abu Jahm, since it diverted me from my prayer, and instead bring me back his rough woolen shirt."

(According to the narration of Ibn Al-Mubarak on the authority of Abu An-Nadr) the Messenger of Allah "Peace be upon him" ordered that the leather strap of his sandals be renewed, and while being in his prayer, he caught a glimpse of it, since it was new thereupon he ordered that the new leather strap be removed from it, and that the old one be restored. (According to a narration on the authority of A'ishah) he "Peace be upon him" took on a new sandals whose elegance appealed to him, thereupon he fell in prostration and said: "I've humbled myself before my Lord Almighty in order not to abhor me." Then, he

set out while wearing it, and gave it to the first beggar whom he met. He further told Ali "Allah be pleased with him" to buy for him a leather hairless sandals which he put on.

(It is narrated by An-Nasa'i on the authority of Ibn Abbas that) he "Peace be upon him" had in his hand a ring of gold before gold was prohibited, and when he was on the pulpit, he threw it away and said: "This (ring) has occupied me by having me cast a glance at you and a glance at it." (It is further narrated by Malik on the authority of Abdullah Ibn Abu Bakr that) once Abu Talhah (Al-Ansari) was offering prayer in a fenced garden belonging to him when he was fascinated by the feathers of a bird which was flying among the trees in search for an exit. He kept looking at it for a moment and did not know how much he has prayed. He made a mention to the Messenger of Allah "Peace be upon him" of how he was tempted in his prayer and said: "O Messenger of Allah! It is an object of charity (which I give to make expiation for my sin): place it wherever and however you like."

It is narrated that another man offered prayer in a fenced garden belonging to him, whose trees were encircled with fruits, of which he caught a glimpse during his prayer, and they appealed to him, with the result that he did not know how much he has prayed. He made a mention of that to Uthman "Allah be pleased with him" and said to him: "It is an object of charity (I give to make expiation for my sin): make it in Allah's Cause." Uthman sold it for fifty thousand (Dirhams). This was their habit (whenever they were afflicted as such) in eradication of the material of thought, and as expiation for the reduction of the prayer which they might commit.

This is the treatment which eradicates the material of this ailment, and nothing else could be of any benefit. But such a way as we've mentioned to dispel thoughts, and reduce it to the comprehension of the celebration (in the prayer) does not benefit but in case of the weak desires and lusts, and the concerns which occupy only the heart's edges. But this way is of no significance in case of the strong and tedious desire, which you continue to drive away, as well as it continue to attract you until it overpowers you and you will have then spent all of your prayer in this mutual attraction.

The parable of him is like a man underneath a tree who liked to have his thought pure, but the voices of the birds troubled his mind. He drove them to fly with a wood stick in his hand, and then returned to his thoughts, but the birds returned to making noise once again, and he returned to drive them away. It was said to him: "Those are the tree's captives, and if you like to get rid of that, cut off the tree." The same is true of the tree of desires and lusts: if it ramifies into many branches offshoot from it, the thoughts will be attracted to it in the same way as the birds are to the trees, and the flies to the dirty things, which one should engage himself for a long time to drive away, for the more the flies are driven away, the more they return once again, and from this it has been given its name (Dhubab in Arabic).

The same is true of the passing thoughts. On the other hand, the desires and

lusts are so many, and one could hardly be free from them all. But they all belong to one fundamental thing, which is the love of this world. This is, to be sure, the commencement of every sin, the base of every defect, and the resource of every mischief. He, who has the love of this world in his innermost, until he inclines to anything of it will not take his provision (for the hereafter) from it, nor will he seek its aid for the attainment of the hereafter. So, let not him covet to enjoy of the pure pleasure of the private talk in the prayer, for he who rejoices with the hereafter could not be able, at the same time, to grow happy with Allah Almighty, nor with his private talk with Him.

Of a surety, one always pays his full attention to the pleasure of his eye: if the pleasure of his eye is this world, his attention will be inevitably diverted to it. But even, one should not cease to mortify himself, and bring back his heart to be attentive to the prayer, and diminish the causes which might occupy him from it. This is the bitter medicine, and it is for its bitterness that it has been abhorred by the dispositions, with the result that the ailment remained constantly chronic, to the extent that even the chiefs among men endeavoured to offer a two-rak'ah prayer, in which they would have no passing thoughts about anything of the matters and affairs of this world, but they failed. So, there is no hope for the like of us to attain that, and would that half or even one-third our prayer becomes free from the whisper of the evil thoughts and suggestions, perchance we would be from among those who mix a good deed with an evil deed.

In short, the parable of the concern of the world and that of the hereafter is like water which is poured into a vessel full of vinegar: the vinegar is spilled out of it as much as we get water into it, and both never gather together.

The Exposition Of What Should Be Present In The Heart At Each Pillar Of The Prayer

Let's say, at first, that it is incumbent upon you not to be heedless of these tips pertaining to the conditions and pillars of the prayer. The conditions prior to the prayer comprise the Call to prayer, getting purified and performing ablution, covering the private parts, facing the Qiblah, standing upright, and the intent (to pray). When you hear the Call to prayer, you should bring to mind the terror of the call on the Day of Judgement, and thus endeavour outwardly and inwardly to give a swift response to this call, for indeed, he who hastens to respond to this call will be (the first to be) called with nicety and kindness on the Day of the Greater trial.

So, examine your heart with this Call: if you find it filled with happiness and good pleasure, prompted by desire to give response to it, you should know then that you will be called with glad tidings and felicity on the Day of Decision. For this reason, he (Peace be upon him" said (according to the narrations of both Ad-Daraqatni and Abu Dawud): "Relieve us with it (the prayer) O Bilal!" he means with the prayer and with the Call to it, for it was the pleasure of his eye.

When you purify your praying place, which represents your farthest container, then your garment, which represents your closer wrapper then your

complexion which represents your nearest crust, ignore not your core, which comprises your essence, i.e. your heart: endeavour to purify it through showing repentance and regret for such (of your prayers as) in which you have indulged, and being sure not to neglect it once again in the future: it is with it that you should purify your innermost, for it is that which your worshipped God considers.

As to the covering of the privates, it should be known that it is to conceal the shameful parts of your body from the sight of the people. However, the external surface of your body is an object of the people's sight: what then about the reprehensible things of your innermost, and the disgraceful matters of your secrets, which none knows barring your Lord Almighty? So, put those shameful things in consideration, and ask your soul to conceal them (from others), having the assurance that nothing could be concealed from the Sight of Allah Almighty, but they might be forgiven by showing regret, shyness and fear. The benefit you receive from putting those in mind is to have the soldiers of both fear and shyness emerge from their hiding places, therewith you will be able to put your soul to humiliation, and have your heart passive and obedient by virtue of shyness, and stand in front of Allah Almighty in the same way as does a criminal offensive wayward servant, who shows regret and thus comes back to his Lord, turning down his head, out of shyness and fear.

Facing (the Qiblah) means to turn your face from all directions to the Sacred House of Allah Almighty. Do you not see then that it is not incumbent upon you to divert your heart from all the matters and affairs to be wholly devoted to Allah Almighty? How far it is (from the truth)! Nothing is required other than that. However, all of those outward acts are to motivate the inward mysteries, adjust the organs and make them passive, by setting them firm on one direction, in order that they should not transgress over the heart; for if they transgress over the heart and go astray in their movements and turning to different directions, the heart will be attracted to them, and be diverted from the Countenance of Allah Almighty. So, turn the face of your heart to the same direction to which you turn the face of your body.

It should be known that as well as the face could hardly be turned to the direction of the Sacred House unless it is diverted from all the other directions, the heart also could hardly be turned to Allah Almighty unless it is emptied from anything else. In this connection he "Peace be upon him" said (according to an unidentified narration): "If a servant stands to his prayer, with his passion, face and heart turning to Allah Almighty, he will turn away (from the prayer as pure and free from sins) as he was on the day his mother delivered him."

To stand upright is to appear and present oneself in person and heart in front of Allah Almighty. So, lower your head, the highest part of your body, and turn it down, and let the lowering of your head from its height stimulate you to have your heart stick to humility, submission, and freedom from power and arrogance, and let the commencement of your celebration be the severe danger of standing in front of Allah Almighty in the terror of the Day the people will be displayed

before Him for questioning. But put in mind that you are, at the moment, standing in front of Allah Almighty, Who knows all about you. So, stand in front of Him in the same way as you might stand in front of one of those kings of the world, in case you fail to be well-acquainted with the Essence of His Glory and Majesty.

Furthermore, you should always put in consideration, while you are standing in your prayer, that you are observed and watched by a caring eye of a righteous pious man of your family, or of anyone whom you desire to think of you as righteous, for at that moment, your limbs would become quiet, your organs submissive, and all parts of your body passive, for fear this poor man (whom you imagine he is watching you) should ascribe to you the lack of submission and piety. If you feel you are constant while being watched by a poor servant, blame yourself saying: "You claim you know and love Allah Almighty: Do you not feel shy of daring to deal with Him slightly, even though you have respect for one of His servants? Do you fear the people and fear Allah not, even though Allah has more right to be feared?" For this reason, when Abu Hurairah asked the Messenger of Allah: "How should one feel shy of Allah?" the Messenger of Allah "Peace be upon him" said: "You should feel shy of Him in the same way as you feel shy of a righteous pious man from among your people or your family."

The intent here means that you should be sure to respond to Allah Almighty in compliance to His Command to offer prayer perfectly, during which you should refrain from what might repeal or corrupt it, and be in all of that, sincere (in your intention) for the Sake of the Countenance of Allah Almighty, in the hope of His Reward, and for fear of His Punishment, seeking to approach His Presence, and recognizing His Grace upon you, which is shown in His permitting you to have private conversation with Him (in the prayer), in spite of your bad manners and disobedience. You should also regard with high consideration your private discourse with Him, and consider in yourself to Whom you are talking privately, how you talk to him privately, and with which words and statements you talk to Him privately. At that moment, your forehead should sweat out of shyness, your organs should tremble out of reverence, and your face should turn pale out of fear.

As for *Takbir*, once you utter it with your tongue, your heart should not give lie to it. if there is anything in your heart greater than Allah Almighty, Allah bears witness that you are a liar. If you tell the truth, as Allah Almighty bore witness to the hypocrites in their statement: "Verily, he "Peace be upon him" is the Messenger of Allah", consider then yourself: if your passion prevails over you more than the Command of Allah Almighty, of a surety, you will be more obedient to it than to Allah Almighty, for in this case, you will have taken your passion an object or your worship, and glorified it; and thus your statement "Allah is Greater" comes to be nearly utterance with the tongue, to which your heart fails to give trust. How dangerous is that, had it been for repentance and asking for Allah's Forgiveness, and the good thinking of the Generosity and Pardon of Allah Almighty.

In regard with the supplication of inauguration, the first word to start with is: "I've set my face, firmly and truly, towards Him Who created the heavens and the earth." It is not the apparent face that is intended here, for you've turned it earlier to the direction of the Qiblah, and of a surety, Allah Almighty is deemed far beyond any directions to turn the face of your body towards Him. But what is intended is the face of your heart, therewith you should turn to the Creator of both the heavens and the earth. Consider then whether it is turning to its ambitions and interests in the house and the market, and thus following its own desires and lusts, or it is really turning to the Creator of the heavens and the earth.

Therefore, let not the commencement of your private conversation (with Allah) with lies and fabrications, putting in mind that by no means should the face be turned to Allah Almighty unless it is diverted from anything else. So, endeavour at the moment to turn it to Him; and if you fail to do so continually, at least be truthful in your speech at the moment. If you say (in the beginning of your supplication): "Firmly and truly as one who submits to Allah in Islam", you should put in mind that the real Muslim is he, from (the evil of) whose tongue and hand all of the Muslims are safe. If you are not so, you will be a liar. For this reason, strive yourself to be sure to turn it whole (to Allah Almighty), and endeavour to show repentance and regret for the previous states (in which you were earlier).

If you say (in the beginning of your supplication): "And shall I never ascribe partners to Allah (in service)", put in consideration the hidden polytheism. That's because the statement of Allah Almighty: "So, he, who expects to meet his Lord (in the hereafter), let him work righteousness and ascribe nothing to Him in worship" (Al-Kahf 110)

﴿ فَمَن كَانَ يَرْجُوا لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًا ﴿١١٠﴾ ﴾

Was revealed in connection with him who intends, with his worship, not only Allah's Countenance but also the people praise. Be then careful and fearful of this kind of polytheism, and feel shy of yourself if you describe your person as not one of those who ascribe partners to Allah in worship, without being really free from this kind of polytheism, since the name of polytheism applies to all of its kinds no matter trivial or significant it might be.

If you say: "Verily, (the matter of) my life and death belongs only to Allah Almighty", you should know that this state (described by that sentence) refers to a servant, whose existence is of no significance to himself, since he exists only for the service of his Lord. However, if it issues from him whose pleasure and anger, standing and sitting, desire for life and fear of death are determined only for the sake of the matters and affairs of this world, it will not be fitting for the state at the moment.

If you say: "I seek refuge with Allah from Satan, the despised", put in your mind that he is your avowed enemy, who lies in wait to divert your heart and attention from Allah Almighty, out of his envy of you for your private dialogue

with Allah Almighty, and prostration to Him, though he was cursed because of his failure to perform even a single prostration (in compliance to Allah's Command). But you're seeking refuge with Allah Almighty from him, through leaving what he loves and rather doing what Allah Almighty loves could not be achieved only by your statement. It will be of no profit for a man to say, in case a wild animal or an enemy intends to attack and kill him: "I seek shelter from you with that strong fort" while being still in his place (unless he moves and enters that fort). He will not be given shelter unless he changes the place (and rather takes refuge to the fort).

Similarly, only the words will be of no benefit for him who follows his own lusts and desires which are loved by Satan, and disliked by (Allah) Most Gracious; for he should join his words with the firm resolution to take refuge to the shelter of Allah Almighty from the evil of Satan; and it is (the statement) "There is no god but Allah" which constitutes this shelter, as confirmed by Allah Almighty which our Messenger related from Him (according to the narrations of both Al-Hakim and Abu Na'im on the authority of Ali): "(The statement) "There is no god (to be worshipped) is My Shelter: so, whoever enters My Shelter will be safe from My Punishment." He who takes shelter with it has none to worship other than Allah Almighty. But he who takes as god his passion is in the field of Satan, and not in the shelter of Allah.

It should be known to you that it is out of his intrigues to occupy you in the prayer by reminding you of the affairs of the hereafter, and the way to arrange your good deeds, in order to hinder you from understanding what you are reciting. So, learn that everything diverts you from understanding the meaning of what you are reciting in the prayer is no more than a whisper (from Satan), for indeed, it is not the movement of the tongue that is intended in itself so much as it is the meaning which lies behind that movement.

As far as recitation is concerned, the people are of three ranks: one whose tongue moves, even though his heart is heedless; one whose tongue moves and his heart follows it in such a way as to understand the meaning of what he is reciting, and hears it as if he hears it from another person, and this is the rank of the companions of the right hand; and one whose heart precedes to understand the meanings, and then the tongue serves it by interpreting that meaning. That the tongue acts as interpreter of the heart is one thing, and that it acts as its instructor is another. Allah's nearest devotees are those whose tongues act as interpreters and follow their hearts and their hearts do not follow their tongues.

To illustrate the interpretation of the meanings, if you say "In the Name of Allah, Most Gracious, Most Merciful", let your intention with it to obtain (Allah's) blessing in the commencement of your recitation of Allah's Speech, and put in your mind the concept that all matters are in (the Hand of) Allah Almighty, and what is intended by the Name here is the nominee (i.e. Allah Himself); and if all the matters are in (the Hand of) Allah Almighty, there is no doubt that the praise should be to Allah Almighty. This means that all thanks should be to Allah Almighty, since all graces and favours are from Him; and he, who thinks there is

any grace or favour from anyone else, or intends anyone else with his thanks and praise, ignoring the fact that it is subjugated by Allah Almighty, his mentioning the Name of Allah (as commencement), as well as his praise and thanks are, to be sure, imperfect in so far as he turns to anything other than Allah Almighty.

If you say "Most Gracious, Most Merciful" bring in your heart all of His Kindness, so that His Mercy would be clear to you, therewith the hope (for it) would be aroused within you. Then, prompt in your heart both exaltation and fear by the statement "The King and Master of the Day of Judgement". The cause of exaltation is that there is no king other than He; and the cause of fear is the terror of the Day of Judgement and reckoning, of which He is the King and Master.

Then, renew your sincerity by saying: "You we do worship", and renew the admission of your failure, neediness and clearance from both might and power, by saying: "And Your Aid do we seek." Be certain of the fact that by no means will it be easy for you to obey Him unless it is through His Aid, and that you are indebted to Him for it is He Who has enabled you to obey Him, used you to worship Him, and qualified you to be fitting for having private discourse with Him; and had He Almighty deprived you of such success, you would have been among the dismissed ones, in the company of Satan, the despised.

Then, when you finish from seeking refuge with Allah from Satan, the despised, mentioning the Name of Allah with the inaugurating statement: "In the Name of Allah, Most Gracious, Most Merciful", praising Allah Almighty, asking Him for aid and help, designate your question, and demand not but what is the most important for you, saying: "Guide us to the straight path", which drives us to Your Neighbourhood, and make us obtain Your Good Pleasure. Then, explain that in more detail and confirm it more, quoting those from amongst the Prophets, the truly faithful believers, the martyrs and the righteous good men, upon whom He Almighty bestowed His Grace, and not those upon Whom wrath falls, i.e. the unbelievers and those who deviate from the true religion from amongst the Jews, the Christians, and non-religious men. Then, seek the response (of your supplication) by saying "Amen".

However, if you recite Al-Fatihah in the prayer as such, you will seem to be like those about whom Allah Almighty said as the Messenger of Allah "Peace be upon him" related from Him (according to the narration of Muslim, Abu Dawud and others on the authority of Abu Hurairah): ""I divided (Al-Fatihah recited in) the prayer into two parts between Me and My servant, and he would have whatever he asked for." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If the servant said: "Praise be to Allah, the Cherisher and Sustainer of the worlds", Allah Almighty would say: "My servant praised me, and he would have whatever he asked for." If he said: "Most Gracious, Most Merciful", Allah Almighty would say: "My servant commended Me, and he would have whatever he asked for." If he said: "The Master of The Day of Judgement", Allah Almighty would say: "My servant glorified Me, and this is for Me, and this Holy Verse is divided into two parts between Me and

My servant." If the servant said: "Thy we worship and Your Aid we seek", Allah Almighty would say: "This is something between Me and My servant, and My servant would have whatever he asked for." If the servant said: "Guide us to the straight path; the path of those upon whom You have bestowed grace, and not those upon whom wrath falls, nor those who go astray", Allah Almighty would say: "This is for My servant, and he would get whatever he asked for"."

If you have no portion from your prayer other than Allah's remembrance of you in His Glory and Magnificence, it will suffice you for good treasure: What then about such of His Reward and Bounty as you expect from Him?

Furthermore, you should be well-aware of the meanings of such of the Surahs from the Holy Qur'an as you are reciting in the prayer, as it will be discussed later in the Book of the Recitation of the Qur'an. Be not heedless of His Commands and Forbiddances, His Promises and Threats, His admonitions and the stories of His Prophets, and His Graces and Favours (He bestows upon His servants). Each of those has its own right: the hope is the right of the promise, the fear is the right of the threat, the resolute power is the right of both command and forbiddance, receiving admonition is the right of the warning, giving thanks is the right of the remembrance of the grace, and taking lessons (and learning by way of examples) is the right of the stories of the Prophets. In this respect, it is narrated that when Zurarah Ibn Awfa (one of the companions) came in his recitation to His saying: "Finally, when the Trumpet is sounded" (Al-Muddaththir 8)

﴿ فَإِذَا نُقِرَ فِي ٱلنَّاقُورِ ﴾

He fell dead. It is narrated that whenever Ibrahim An-Nakh'i heard the saying of Allah Almighty: "When the sky is rent asunder", he would quiver until his limbs and organs would tremble. Abdullah Ibn Waqid said: "I saw Ibn Umar offering prayer while being overpowered." However, it is incumbent upon one to have his heart burnt under the influence of his Lord's Promise and threat; and why not since he is no more than a sinful humiliated servant, standing in front of the Compeller Irresistible Lord?

Those meanings vary (from one to another) in accordance with the degrees of understanding; and the degrees of understanding differ in accordance with the degrees of knowledge availability and heart pureness; and of a surety, such degrees are beyond any calculation. Furthermore, prayer is the key of hearts, in which the mysteries of words are disclosed. This is the right of recitation, and it implies also both Adhkar (celebrations) and Tasbihs (Exaltations).

Therefore, let him observe the tranquility of reverence in his reading: he should recite the Qur'an in slow, measured rhythmic tones, and not by way of narration, for this is easier and more fitting for reflection and consideration. He should differentiate in his tones between the Holy Verses of mercy, for example, and those of punishment, those of promise and those of threat, those of Tahmid and those of Tasbih. It is narrated that it was the habit of An-Nakh'i, whenever

came upon Allah's statement: "No son did Allah beget, nor is there any god along with Him" (Al-Mu'minun 91)

﴿ مَا ٱتَّخَذَ ٱللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُۥ مِنْ إِلَٰهٍ ﴾

To lower his tone as if he felt shy of making a mention of anything that is not consonant with the majesty of Allah Almighty. It is narrated (by both Abu Dawud and At-Tirmidhi on the authority of Abdullah Ibn Umar) that the Messenger of Allah "Peace be upon him" said: "(On the Day of Judgement) it will be said to the Qur'an reciter: "Read and raise up (in degrees), and recite in a slow rhythmic tones in the same way as you used to recite in the world (and you will be raised a degree higher for each Holy Verse you recite)."

The continual standing (during the prayer) draws attention to the necessity of keeping the heart present with Allah Almighty in one state of attentiveness. (It is narrated by Abu Dawud, An-Nasa'i and Al-Hakim on the authority of Abu Dharr that the Messenger of Allah "Peace be upon him") said: "Allah turns His Face to the praying man as long as he does not turn sideways (in his prayer)." As well as both head and eyes should be guarded from turning sideways, the innermost also should be well-guarded from turning (to anything else) other than the prayer. But in case it turns to anything else other than the prayer, you should soon remind him of Allah's watching him, and the malevolence of dealing slightly with the private discourse shown from the heedlessness during such discourse, that it should be attentive once again.

On the other hand, you should adhere to the submission of the heart, for indeed, the salvation from turning sideways in the prayer, outwardly and inwardly is the fruit of submission; and the submission of one's inward leads to the submission of his outward. For this reason when the Messenger of Allah "Peace be upon him" (according to an unidentified narration) saw a man playing with his beard while being in prayer, he said: "As for that man, if his heart proves submissive, of a surety, his organs would become submissive; and that's because the wards always follow the guardian." For this reason, it is said in the following supplication: "O Allah! Amend both the guardian and the subjects", i.e. the heart and the organs. It is narrated that Abu Bakr As-Siddiq "Allah be pleased with him" used to be as firm as a wedge, and Ibn Az-Zubair as stable as a wood stick in prayer. One of the righteous also used to be so much still in his bowing that the birds might stand on his back as if he were something solid.

If doing all of that is required, by nature, from him who stands in front of an exalted person from amongst the inhabitants of this world, why should it not be done by him when he stands in front of the King of all kings, particularly if he does know Who is the King of all kings? To be sure, it is out of failure of acquaintance with the Glory and Majesty of Allah Almighty, as well as of His Watching over the inward and conscience of a man to be firm and constant while standing in front of anyone (other than Allah) out of submissiveness, and at the

same time, be mischievous, with his organs and parts of body moving while standing in front of Allah Almighty (in prayer). In comment on Allah's saying: " Who sees you standing forth (in prayer), And your movements among those who prostrate themselves" (Ash-Shu'ara' 218:219)

﴿ ٱلَّذِى يَرَىٰكَ حِينَ تَقُومُ ۝ وَتَقَلُّبَكَ فِى ٱلسَّٰجِدِينَ ۝ ﴾

"It implies one's standing, bowing, prostration and sitting."

In bowing and prostration, you should celebrate once again the Magnificence of Allah Almighty, and raise your hands seeking shelter from the punishment of Allah Almighty with His forgiveness and pardon, renewing your intent and following the right way of the Prophet "Peace be upon him", resuming your humility and passivity to Him through bowing, endeavouring to smooth your heart, refurbish your submission, and feel your subjection in relation to the Power and Honour of your Lord, your humbleness in comparison with the Supremacy and Loftiness of your Lord, seeking the confirmation of that in your heart with your tongue, through exalting your Lord, and bearing witness to His Greatness and to the fact that He is the Greatest of all who are great, repeating that in your heart, by way of assurance.

Then, you should raise from the posture of bowing, hoping that He Almighty would bestow mercy upon you, affirming that in yourself by saying: "Allah hears such as sends praises to Him", i.e. that He Almighty responds to such as gives thanks to Him. Then, carry on that praise which necessitates more by saying: "O our Lord! To You be the praise", augmenting it by the supplementary phrase: "as much as to fill both the heavens and the earth", after which you should fall in prostration, which is the highest degree of submission and compliance, in which you place firm your face, the most valuable of your organs in the earth, one of the most degraded things. If you are able not to make anything between your face and the earth, you should do, for it will be more submissive and subservient. You should know that if you put yourself to humiliation, you will have located it in its right place, and restored the offshoot to its origin, for it is from earth that you have been created, and to which you should return.

At that moment, refresh in your heart the Greatness and Magnificence of Allah Almighty by saying Exalted be He, Most High", which you should repeat many times, since the single utterance always has no strong influence. Once your heart becomes apparently smooth, you should give trust to Allah's Mercy, since Allah Almighty hastens to bestow His Mercy upon the weak and humiliated and not to the arrogant and haughty. Then, raise your head while glorifying Allah, and asking Him for your need, saying: "O my Lord! Forgive me and bestow Your mercy upon me, and excuse me for (such of sins as) You know", or such of supplications as you like. Then, affirm your humility by way of repetition, through returning to the prostration posture once again.

When you sit for testification (Tashahhud), be courteous in your sitting, and declare that what you are going to state of prayers and good things, i.e. all of good and pure manners and complements i.e. all dominion are to Allah Almighty.

Fill your heart with the presence of the Prophet "Peace be upon him" and his generous and honoured person, saying: "Peace, Allah's Mercy and Blessing be upon you O Prophet", and rest assured of the fact that your greeting reaches him, and that he return the salutation to you with what is much better. Then, pay salutation to yourself as well as to all of Allah's righteous good servants, with great expectation from Allah Almighty to return such greeting to you as much as is the number of His righteous good servants.

After that, bear testimony to Allah's Oneness, and to the Apostleship of Muhammad, His Prophet "Peace be upon him" (through the statement: "There is no god (to be worshipped) but Allah, and that Muhammad is His Messenger"), in restitution of Allah's Covenant, by repeating both statements of testimony, therewith you seek protection (from polytheism). At the conclusion of your prayer, supplicate with the famous supplication, showing humility, submission, imploration and invocation, having the trust that you will receive answer. Let your supplication include your parents and all of the faithful believers. Aim, with your end salutation, to greet the angels and all the attendants, and then intend to finish your prayer with it, giving thanks to Allah Almighty Who has helped you fulfill this religious service, having the impression that with this prayer of yours, you are going to leave (this world) and that you might not live to offer the like of it.

In this connection (it is narrated that) he "Peace be upon him" said to him whom he was giving advice: "Offer a prayer of a man who is going to leave (this world)." Then, bring in your heart the feeling of shyness and indulgence, for fear your prayer might not be accepted, and rather be rejected in view of an evident or a hidden sin, with the result that it might be returned back in your face, expecting, in spite of that, from Him to accept it, out of His Generosity, Bounty and Grace. It was the habit of Yahya Ibn Waththab, whenever he offered prayer, to stay as long as Allah willed for him to stay, during which the (signs of the) grief of prayer would be visible on him. Ibrahim also used to stay for an hour after the prayer (in the state of sadness and anxiety) as if he were sick.

This is, in detail, the way of the prayer of the submissive, who humble themselves in their prayers, who (strictly) guard their prayers, who perform their (obligatory) prayers regularly, and who privately talk to Allah Almighty in their prayer as much as is within the power of their worship. Let, therefore, man examine himself in relation to this prayer, and rejoice with what has been made easy for him and grieve for what escapes him from it, and endeavour to recompense it.

But as for the prayer of the heedless, it leads to danger, unless Allah Almighty covers them with His Mercy; and of a surety, Allah's Mercy is all-embracing, and His Generosity is encompassing. So, we ask Allah Almighty to cover us with His Mercy, and comprehend us with His Forgiveness, since there is no way for us but to declare our failure to fulfill the religious service in obedience of Him as it should be.

Taking from that, it should be known that to remove the defects from the prayer, be sincere in offering it for the Sake of the Countenance of Allah Almighty, and fulfill it in accordance with the internal conditions which we've mentioned, such as submissiveness, exaltation, shyness, etc, result in producing lights in the heart, which act as main keys to all sciences of Revelation. It is in the prayer in general, and during prostration in particular, that the dominion of both the heavens and the earth is disclosed to Allah's nearest devotees, where the servant becomes at the nearest position from the Presence of his Lord Almighty. For this reason, He Almighty says: "And fall in prostration, and draw yourself near (unto Me)." (Al-Alaq 19)

﴿ وَٱسْجُدْ وَٱقْتَرِب ۩ ﴿١٩﴾ ﴾

But the disclosure granted to every prayer varies in accordance with the degree of his purification from the impurities of this world.

This difference varies in relation to strength and weakness, muchness and littleness, and clearness and vagueness: such disclosure might be of a certain thing with its reality to one of them, or with its similitude to another, just as the world was disclosed to one of them in the form of carcass, and the devil in the form of a dog lying on and inviting men to it. furthermore, it differs also with the difference of the object of disclosure, which might be of the attributes and glory of Allah Almighty to some of them, of His Acts to many of them, or of the subtleties of the sciences of practical religion to others. on the other hand, the reasons by which those meanings and concepts are determined at every time are ambiguous and beyond calculation, the most convenient of which is one's enterprise. The more one's effort is devoted to a certain thing, the more it is ready to be disclosed to him.

But, since those things could hardly be visible except through elegant mirror, and since all mirrors (of people) are rusty, which hindered them from being guided (to such revelation), not because of any niggardliness on the part of the Bestower of guidance, but because of the grave rust accumulated on the outfall of guidance, the people hastened to deny such facts. However, the disposition is accustomed to reject what is not feasibly present; and were a fetus to have a mind, surely, it would have denied the possible existence of man at liberty of air, and were a child to have the faculty of discernment, he would have denied such dominion of both the heavens and the earth as the wise men pretend to perceive. This is the case of man in each phase of his life, whose custom is to reject what is beyond him. He who rejects the stage of sainthood should have then rejected the stage of Prophethood.

Of a surety, the people have been created in diverse stages (to come one after the other). So, it is not fitting for anyone of those of a certain stage to reject what is beyond his phase. It is true that when they sought after that matter through argumentation and debate, and not through purifying the hearts from anything other than Allah Almighty, they lost it, and thus they came to reject it. But, he who does not belong to the people who are granted the privilege of disclosure,

should, at least, have trust and believe in the unseen until it becomes visible to him through evidence.

According to a certain narration: "When a servant stands to offer prayer, Allah Almighty lifts the veil between Him and His servant, and turns His Face towards him, and the angels stand with his prayer, from his shoulders up to the sky, and say "Amen" in response to his supplication; and all of kindness is spread over the praying man from the midst of the sky down to the parting of his head; and a caller pronounces from heaven: "If this who is talking privately (to his Lord) is to know, he would never turn away (from his prayer). Undoubtedly, the gates of the heaven are opened to the praying men, and Allah Almighty shows pride to His angels because of His praying servant." Of a surety, opening the gates of the heaven, and Allah's facing him act as metonymy of the disclosure which we've mentioned.

The following is written in the Torah: "O son of Adam! Fail not to stand in front of Me weeping in prayer, for I'm Allah, Who has drawn unto your heart, and through the unseen you have seen My Light. "According to another: "We came to see that such smoothness, weeping and expansions which one might find in his heart resulted from the Lord's Nearness to the heart." If this nearness is not spatial, there is no meaning to it unless it is through guidance, mercy and removing the veil. It is said that when one offers a two-rak'ah prayer, two rows of angels appreciate him, each containing ten thousand, and Allah Almighty shows pride to one hundred thousand angels because of him. This is because the praying man joins in his prayer standing and sitting, bowing and prostration, which Allah Almighty has distributed among forty thousand angels, in such a way that these in the posture of standing will keep themselves in that posture and will never bow until the Day of Judgement, and these in the posture of prostration will keep themselves as such and will never raise from prostration until the Day of Judgement, and the same is true of those in the postures of bowing and sitting.

Such nearness and closeness as granted to the angels are unchangeable in the same state, with neither increase nor decrease. For this reason, Allah tells about them in His Saying on their tongue: "And there is none among us but that he has a well-known station." (As-Saffat 164)

﴿ وَمَا مِنَّآ إِلَّا لَهُۥ مَقَامٌ مَّعْلُومٌ ﴾

But man differs from angels in the matter of promotion in degrees, which enables him to advance in closeness and nearness unto the Presence of Allah Almighty; and such gate of advance is closed before the angels "Peace be upon them", for each of them has no more than his rank which is unique to him, and his religious service in which he is engaged, from which he never moves nor weakens (in his service): they are "those who are in His (very) Presence are not too proud to serve Him, Nor are they (ever) weary (of His service): They celebrate His praises night and day, nor do they ever flag or intermit." (Al-Anbiya 19:20)

﴿ وَلَهُۥ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَنْ عِندَهُۥ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾
يُسَبِّحُونَ ٱلَّيْلَ وَٱلنَّهَارَ لَا يَفْتُرُونَ ﴿٢٠﴾ ﴾

The prayer is the key to attain more degrees, in accordance with the statement of Allah Almighty: "Prosperous are the faithful believers, who humble themselves in their prayers." (Al-Mu'minun 1:2)

﴿ قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ﴿١﴾ ٱلَّذِينَ هُمْ فِي صَلَاتِهِمْ خَٰشِعُونَ ﴿٢﴾ ﴾

After He ascribes faith to them, He praises them with particular prayer in which they are submissive. He concludes the characteristics of the prosperous with that of the prayer: "And who strictly guard their prayers." In definition of the fruit of these characteristics, He says: "Those are the heirs, who shall inherit Paradise in which they will abide forever." Thus he ascribes prosperity to them in the beginning, and describes them as the would-be heirs of Paradise in the end.

In my sight, this is the limit, at which both nonsense of speech and heedlessness of the heart stops. For this reason, Allah Almighty says in description of their (the faithful believers') opposite: "'What has led you to enter Saqar (one of the names given to the fire of Hell)?' they shall say: 'We were not of the praying men.'" The praying men then are those who shall inherit Paradise, and witness (with their sights) the Light of Allah Almighty, and enjoy of His Closeness and Nearness unto their hearts: we ask Allah Almighty to include us in them, and seek refuge with Him from the punishment of him, of flowery discourse and evil deed; He is Most Generous, Most Bountiful, Ever-Beneficent; and Allah's Blessing and Peace be upon every well-chosen servant.

Stories And News About The Prayer Of The Submissive Men

It should be known that submission is the fruit of belief, and the result of certainty of faith in the Glory and Majesty of Allah Almighty. So, he who has been granted this privilege, will be submissive not only in prayer, but also in anything else, even in his solitude, in the treasury to fulfill his need. However, submission is assured by one's knowledge of Allah's watching him in all his states, of Allah's Glory and Majesty, and of the servant's indulgence (in fulfilling what is due upon him as it should be). It is from those kinds of knowledge that submission is produced. It is not unique only to prayer.

For this reason, it is narrated that one (of the righteous submissive) did not raise his head up to the sky for as many as forty years out of his feeling shy of and submission to Allah Almighty. It was the habit of Ar-Rabie Ibn Khaitham to lower his gaze and turn down his head out of submission so much that he was thought to have been blind. He used to visit Ibn Mas'ud for twenty years, during which whenever his (Ibn Mas'ud's) slave-girl saw him, she would say: "Your blind friend has come." Ibn Mas'ud used to laugh for her statement. Whenever he knocked at the door, the slave-girl of Ibn Mas'ud would come out and see him having gazed his sight and turned down his head. Whenever Ibn Mas'ud saw him (in such a state) he would say to him: "Behold! Give the glad tidings to those who

are devoutly obedient. Had Muhammad "Peace be upon him" seen you, he would have rejoiced with you (or according to another narration, he would have loved you, or according to a third narration, he would have smiled because of his pleasure with you)."

One day, he was walking in the company of Ibn Mas'ud in the market of smiths, when he saw their furnaces being blown and the fires flamed, thereupon he swooned and fell unconscious. Ibn Mas'ud sat by his head until the time of prayer was due, but he did not recover. Ibn Mas'ud carried him on his back and went home. He kept unconscious until the same hour (of the next day) in which he fell unconscious, with the result that five (obligatory) prayers escaped him, during which Ibn Mas'ud was still sitting by his head, saying: "This, by Allah, is the fear." Ar-Rabie used to say: "Nothing concerned me in any prayer I entered but what I was saying, and what was being said to me."

Abdullah Ibn Amir was from among the submissive who humbled themselves in their prayer: whenever he was praying and even his daughter beat the tambourine and the women went on talking about what they liked in the house, he would make no sense nor hearing to that. Once he was asked: "Does your self not suggest to you any thoughts in the prayer?" he said: "Yes: it suggests to me to think of my standing in front of Allah Almighty, and of my position in the hereafter abode." It was said to him: "Then, do you experience such of the matters and affairs of this world as we experience (in prayer)?" on that he said: "To have the teeth enter into my body one after the other is much better for me than to experience in my prayer the like of what you experience." He said: "Even had the veil been removed, my certainty (of faith) would have increased no more" (because he attained the highest peak of certainty after which he is not in need of any more).

Muslim Ibn Yasar was one of these who used to prove submissive in the prayer. We narrated earlier that he made no sense to the collapse of the pillar in one side of the mosque where he was praying.

One of those submissive had one of his limbs eroded, and there was no remedy but to be cut off. It was said: "In prayer, he feels not of what would happen to him." On that it was cut off while he was in prayer.

One of them said: "The prayer belongs to the hereafter; and once you enter into it, you will have come out of this world." One of them was asked: "Does your own self suggest to you any thoughts about the matters of this world in prayer?" he said: "Not in the prayer nor in anything else." Another one was asked: "Do you remember anything in the prayer?" he said: "Is there anything much dearer to me than prayer so that I would remember it during the prayer?" according to Abu Ad-Darda' "Allah be pleased with him" said: "It is out of one's good understanding or religion to begin with fulfilling his need before prayer, perchance he would enter the prayer with his heart pure and clean (from anything else)."

One of them also used to make short the prayer for fear of having evil suggestions during it. it is narrated (by Ahmad) that Ammar Ibn Yasir offered a

prayer which he made short, thereupon it was said to him: "You've made short this prayer O Abu Al-Yaqdhan!" on that he said: "Have you seen that I've reduced anything from its pillars and limits?" they answered in the negative, thereupon he said: "Indeed, I've hastened to (finish before being vulnerable to) the forgetfulness caused by Satan." He further said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A servant might offer a prayer, and even no more than its half, one-third, one-fourth, one-fifth, one-sixth, or even one-tenth would be written for him." According to another narration: "Nothing will be written for a servant from his prayer more than that to which he makes sense."

It is narrated that Talhah, Az-Zubair and a group of the holy companions used to make short their prayers most and they said in justification of that: "We hasten to (finish it before) Satan's evil suggestions." It is narrated that Umar Ibn Al-Khattab said from over the pulpit: "Verily, a man might have the hair of both sides of his head grow hoary (out of old age) while being a Muslim, even though he has never perfected a single prayer to be offered for the Sake of Allah." They asked: "What is the reason?" he said: "He never perfects its submission and humbleness, nor does he turn his face to Allah Almighty wholeheartedly therein."

Abu Al-Aliyah said, in reply to the question about the meaning of Allah's saying: " Who are neglectful of their Prayers": "They are those who are forgetful during their prayer so much that they do not know whether with odd or even number of rak'ahs they finish it." but according to Al-Hassan "It applies to him, who wastes the time of the prayer until it elapses." According to another: "It implies him, who will not rejoice if he offers the obligatory prayer at the beginning of its time, nor will he grieve if he prays it at the end of the time. In other words, he sees no good in hastening on to pray it, nor sin in delaying to pray it."

It should be known that only a portion of the prayer might be counted and written on the exclusion of another, as attested by man narrations. But in the opinion of the jurisprudents, the validity of the prayer could hardly be divisible. Yet, this means something different which we've mentioned earlier. This meaning is confirmed by many Prophetic traditions. It is narrated (by the men of Sunan, and Al-Hakim on the authority of Abu Hurairah), for example, that the reduction of the obligatory prayers will be compensated for by the supererogatory prayers. According to the Prophet Jesus "Peace be upon him", Allah Almighty says: "It is with the help of the obligatory deeds that My servant is saved from My punishment; but it is with the help of the supererogatory deeds that he draws near unto Me." (It is narrated that) the Prophet "Peace be upon him" said: Allah Almighty says: "My servant will not be saved from My punishment but after fulfilling what I enjoined upon him."

It is narrated (by Ad-Dailami on the authority of Ubai Ibn Ka'b and An-Nasa'i on the authority of Abd Ar-Rahman Ibn Abza that) once, the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer in which he forgot a Holy Verse from his recitation. When he turned away he asked the

people: "What have I recited (in the prayer)?" the people gave no reply. He asked Ubai Ibn Ka'b "Allah be pleased with him" thereupon he said: "You've recited such and such a Surah, and forgotten such and such a Verse therein: however, we do not know whether it has been abrogated or taken away." He "Peace be upon him" said: "You are fitting for such (awareness and attentiveness) O Ubai!" then he faced the others and said: "What is the matter with a people who attend the prayer (in congregation) and complete their rows, and their Prophet is in front of them, even though they do not know what he is reciting to them (in prayer) from the Book of their Lord? Behold! When the children of Israel did the same, Allah Almighty revealed to their Prophet to say to his people: "Do you attend with Me only with your bodies and give me your tongues, even though you make your hearts absent from Me? False is that which you do!"

This signifies the fact that paying attention to, and understanding what the imam is reciting in the prayer is equal to one's reciting by himself. According to a learned man: "One of them might perform a single prostration, thinking that he has approached the Presence of Allah with it, even though if his sins therein has been distributed among the inhabitants of a town, they would ruin (because of their abundance)." He was asked: "How is that?" he said: "He is prostration (and supposed to be) in the Presence of Allah Almighty, even though his heart is engaged in a worldly passion and in the state of contemplation of an internal thought which has prevailed over himself."

This is, therefore, the way of submission in prayer. However, all of those tales and narrations, besides what we've mentioned earlier in this context, prove that the fundament on which the prayer is based is submission which requires the attentiveness of the heart, and that only the movements and acts with heedlessness are of no use at all, particularly at the appointed time (of the hereafter); and Allah Almighty knows best: we ask Allah Almighty to grant us good success.

CHAPTER FOUR: ON IMAMATE AND EMULATION

The pillars of the prayer; after the end salutation; the imam's duties before prayer; and pertaining to recitation

The imam's duties before the Prayer

There are six duties which are incumbent upon the imam to observe before the prayer:

The first duty: He should not move forward to lead in prayer a people who dislike him. If they differ (as to who should lead them), let them choose from the majority: if those of good and faith are a few in number, it will be better to choose from them. according to the narration (of At-Tirmidhi on the authority of Abu Umamah the Messenger of Allah "Peace be upon him" said): "There are three, whose prayer never goes beyond their heads: the errant slave, the wife whose husband is angry with her, and the imam who leads a people even though they are displeased with him."

As well as it is forbidden for one to come forward to lead a people who have aversion towards him, it is also forbidden for him to come forward to act as an imam of one who is more learned and well-versed in religion than him, unless the latter himself refrains from leading the prayer; and in this case, it is possible for the former to lead the prayer. Apart from that, let him move forward to lead the prayer once he comes, and knows in himself the capability of undertaking all conditions of imamate. At that point, it is undesirable to push one another to take up the imamate, for it is said that a people pushed each other for the imamate after they had established the prayer, thereupon the earth was made to swallow them.

Pertaining to the reports which tell that the holy companions "Allah be pleased with them" used to push one another to take up the imamate, they did so for they always were in the habit of giving preference to whom they thought to be superior and more fitting for that, or out of their fear for themselves the possibility of forgetfulness, or the danger of the surety of their prayer, for, as it is well-known, the imams should act as guarantors (of the prayer); and it seemed as if he who was not accustomed to take on imamate might be engaged in anything else, with the result that he would be put to trouble of doubting his sincerity in prayer, out of his feeling shy of those who were praying behind him, particularly if he was to recite aloud in prayer; and this was the main cause of their refraining from the imamate.

The second duty: If one is given the freedom to choose whether to pronounce the Call to prayer (Adhan) or to lead the prayer, let him choose to pronounce Adhan. It is true that each has its excellence, but it is undesirable to combine both. The imam should be someone else other than the Mu'adhdhin. However, if combining both is difficult, the imamate should be better. But the Adhan is thought to be better according to somebody, in view of the narration which we've transmitted pertaining to its excellence, in addition to (the narration of Abu Dawud on the authority of Abu Hurairah in which) the Messenger of Allah "Allah's blessing and peace be upon him" said: "The imam is responsible (for such as praying behind him), and the Mu'adhdhin is trustworthy: O Allah! give guidance to the imams and bestow forgiveness upon the Mu'adhdhins." In comment on that they said: "The imamate implies the risk of surety."

(According to another narration on the authority of Abu Hurairah) the Messenger of Allah "Peace be upon him" said: "Verily, the imam is a trustworthy: bow yourselves when he bows, and prostrate when he prostrates." (According to the narration of Abu Dawud on the authority of Uqbah Ibn Amir, and that of Al-Bukhari on the authority of Abu Hurairah, the Messenger of Allah "Peace be upon him") said: "If he perfects (his prayer) the (benefit) will be for both him and you; and if he reduces (anything from the prayer) the (harm) will be upon him and not upon you." He further said (according to the narration of Abu Dawud): "O Allah! give guidance to the imams and bestow forgiveness upon the Mu'adhdhins." Of a surety, forgiveness is more fitting to be sought and asked

for, since guidance is sought for to lead to forgiveness. According to the narration (of both At-Tirmidhi and Ibn Majah on the authority of Ibn Abbas) he said: "He, who keeps pronouncing Adhan in a mosque for seven years, the Garden will be assured to him with no accounting; and he, who keeps pronouncing Adhan (in a mosque) for forty years, will be admitted to the Garden immediately with no reckoning." For this reason, the reports show that the holy companions "Allah be pleased with them" used to push one another to take on the imamate.

But what is more right is that the imamate is much better since the Messenger of Allah "Allah's blessing and peace be upon him" kept taking it on (until he grew fatally ill), and so did both Abu Bakr and Umar "Allah be pleased with them" and the rightly-guided rulers after them. it is true that it has the risk of surety, but even the excellence with risk is much better, in the same way as ruling is, in view of the statement of the Prophet "Peace be upon him" (according to the narration of At-Tabarani on the authority of Ibn Abbas): "A single day from a just ruler is much better than the religious service of seventy years." But it has risk.

For this reason, the best and the most learned in religion should be brought forward (to lead the prayer), depending upon (the narration of both Ad-Daraqatni and Al-Baihaqi on the authority of Ibn Umar, in which) the Messenger of Allah "Peace be upon him" said: "Your imams will be your intercessors or your delegate to Allah. So, if you like to purify your prayer, bring forward the best among you (to lead the prayer)." According to an early righteous man: "After the Prophets, there is none better than the learned men of knowledge, and after the learned men of knowledge, there is none better than the praying imams; and that's because all have stood in front of Allah Almighty and ahead of His creatures (as their leaders, teachers and intercessors), through Prophethood, knowledge and the fundament of religion, i.e. the prayer."

Depending upon this argument, the holy companions brought Abu Bakr As-Siddiq forward to be ruler over them, saying: "We consider the matter and behold! The prayer is the support pillar of religion, and thus we've chosen for our worldly affairs him whom the Messenger of Allah "Peace be upon him" accepted for the matters of our religion." They did not bring forward Bilal (to take on this job instead) under claim that the Messenger of Allah "Peace be upon him" had brought him forward to pronounce the Adhan. But one might drive the narration (of Al-Aqili on the authority of Ibn Abbas) in which the Messenger of Allah "Peace be upon him" said to a man in reply to his saying: "O Messenger of Allah! Guide me to a deed therewith I will enter the Garden". He said: "Act as a Mu'adhdhin." He said: "I could not do that." He said: "Then, act as an imam." He said: "I could not do so." He said: "Then, keep praying behind an imam (i.e. keep performing prayer in congregation)." Perhaps, it is argued, he (guided him to act as a Mu'adhdhin before telling him to be an imam because he) thought that his imamate might not be accepted (by the people), since the Adhan returns to him individually, whereas the imam should be accepted by those who are praying

behind him in congregation, who should bring him forward (to lead the prayer, in order that his imamate would be held valid); and after that, he thought that he might be able to do it.

The third duty: the imam should observe the prescribed fixed time of the prayers, and perform the (obligatory) prayers at the earliest portion of the due time, in order to attain the Good Pleasure of Allah Almighty. To be sure, the superiority of the first portion of the prayer's due time to the last portion is like the superiority of the hereafter to this world (according to the narration of Ad-Dailami on the authority of Ibn Umar). According to another narration (by Ad-Daraqatni on the authority of Abu Hurairah that the Messenger of Allah "Peace be upon him" said): "A servant might offer the prayer at the last portion of its due time, and thus it does not escape him, even though what he misses from the early portion of its due time is much better for him than the world and what it contains."

Furthermore, he should not delay the prayer in expectation for the increasing of the number of the group. But let them hasten to perform it in order to attain the extra reward of the earliest portion of its due time, which is much better than the abundance of the group, and reciting the long Surahs. In this respect, it was said that whenever (at least) two persons arrived (in the mosque) they would (establish the prayer and would) not wait the third, and whenever four persons came to attend the funeral prayer, they would (perform it and would) not wait the fifth.

(It is narrated on the authority of Al-Mughirah Ibn Shu'bah that) one day, the Messenger of Allah "Peace be upon him" delayed to attend the Fajr prayer, while they were on journey, because he was engaged in (answering the call of nature and) getting purified and performing ablution. They did not wait him, and rather brought Abd Ar-Rahman Ibn Awf forward to lead the prayer. When the Messenger of Allah "Peace be upon him" arrived, the first rak'ahs had escaped him. He stood to fulfill it (after finishing from the prayer). He (the narrator) said: "We felt it difficult upon ourselves, thereupon the Messenger of Allah "Peace be upon him" said: "You've done well: as such you should do (in similar cases)."

(According to another narration on the authority of Sahl Ibn Sa'd) the Messenger of Allah delayed to attend Zhuhr prayer (for he was engaged in making peace between some people who fell in dispute in the farthest precincts of Medina). When the prayer was due, they brought Abu Bakr forward to lead the prayer. The Messenger of Allah "Allah's blessing and peace be upon him" arrived in the mosque while Abu Bakr was leading the prayer, and stood by his side. It is not binding upon the imam to wait the Mu'adhdhin. But it is incumbent upon the Mu'adhdhin to wait the imam before he pronounces the prayer establishment; and once he comes, he should not wait anyone more.

The fourth duty: the imam should lead the prayer with faithful sincerity to Allah Almighty, and fulfill Allah's Trust pertaining to purification, ablution and all the conditions of his prayer. It is out of his sincerity not to take charge for his

leading the prayer. (According to the narration of the men of Sunan on the authority of Uthman Ibn Abu Al-As) the Messenger of Allah "Peace be upon him" appointed Uthman Ibn Abu Al-As Ath-Thaqafi as governor and said to him: "Take a Mu'adhdhin, who accepts no charge for his pronouncing the Call to Prayer." However, since the Adhan (for which no charge should be taken) is the way to prayer, it is more fitting to accept no charge for leading it. but if he receives salary from a mosque which is a Waqf in favor of him who leads the prayer therein, or from the magistrate or from anyone else, it will not be judged as prohibited; but rather it will be undesirable; and it is well-known that what is undesirable in relation to the obligatory duties is more severe than it is in relation to the supererogatory deeds. But in this case, such charge should be for his regular attendance to the mosque, and observing the affairs of the mosque pertaining to the establishment of the prayer in congregation, and not for his leading the prayer in itself.

The trust requires one to get purified inwardly from lewdness and major sins, as well as from insisting on doing the minor sins. He who intends to be an imam should endeavour to guard against all of that, for he is in the same position as a delegate or an intercessor for the people. For this reason, he should be the best of them. he should also get clean outwardly from impurities and filth which none knows but he. If, during the prayer, he remembers that his ablution has been broken (and he did not perform ablution), or if he makes wind, let not him feel shy, but rather let him take hold of the hand of him who is the nearest to him, and make him his successor in leading the prayer.

(According to the narration of Abu Dawud on the authority of Abu Bakrah) once the Messenger of Allah remembered, during the prayer, that he was in the state of ceremonial impurity, thereupon he made somebody succeed him in leading the prayer, and he went to take bath after which he returned and entered the prayer. According to Sufyan: "You might offer prayer behind everyone, be it dutiful or undutiful, unless he is not an addict to wine, nor dissolute, whose wickedness is open, nor disobedient to his parents, nor an innovator (of a heresy), nor an errant slave."

The fifth duty: he should not pronounce *Takbir* of assuming the prayer until the rows (of the praying people) are straight. In so doing, let him turn sideways, and in case he finds inconsistency, let him order to set it right. It was said that they were in the habit of standing in the prayer, with their shoulders flanking each other, and their heels sticking to one another. Let not him pronounce *Takbir* of assuming the prayer until the Mu'adhdhin finishes from the prayer establishment (Iqamah). But the Mu'adhdhin also should delay to pronounce Iqamah for some time after the Adhan enough for the people to get ready to offer prayer.

According to the narration (of both At-Tirmidhi and Al-Hakim on the authority of Jabir, the Messenger of Allah said): "Let the Mu'adhdhin make an interval between both Adhan and Iqamah, much enough for him who is eating to finish from his meal, and such as is answering the call of nature to finish from fulfilling his need." That's because he forbade to offer prayer while forcing both

wicked things (i.e. urine and excrement, according to the narration of Muslim on the authority of A'ishah), as well as he ordered to start with having supper before offering Isha' prayer (in case the supper was served by the time the Isha' prayer was established, according to the narration of Al-Bukhari and others on the authority of both Ibn Umar and A'ishah), in fulfillment of the devotion of the heart.

The sixth duty: The imam should raise his voice with the Takbir of assuming the prayer, as well as with all the other Takbirs, unlike him who prays behind him, who should not raise his voice no more than enough to enable him to hear it. let him further affirm his intent to lead the prayer, in order to attain the extra reward of imamate. But in case he does not affirm his intent, his prayer will be held valid, and so will the prayer of those praying behind him be, particularly if they affirm their intent to follow the imam, and they will also attain the extra reward of following him, but he will not attain the extra reward of imamate. Let the one led in prayer delay his Takbir until the imam finishes from his; and Allah knows best.

The Duties Pertaining To Recitation

There are three duties pertaining to recitation; and they go as follows:

The first duty: The imam should read in secrecy the supplication of opening and seeking refuge (with Allah from Satan), as if he prays alone, and then recite aloud Al-Fatihah and such of Surahs from the Qur'an as he likes, in both rak'ahs of Morning prayer, the first two of both Maghrib and Isha' prayers. This duty is also incumbent upon one praying alone. Both the imam and one led in prayer should recite "Amen" aloud in the three prayers which require out loud recitation. The one led in prayer should adjust his "Amen" to be synchronous with and not after that of the imam. Let the imam also recite aloud "In the Name of Allah, Most Gracious, Most Merciful". However, there are opposing narrations concerning that condition, but Ash-Shafi'i's choice supports the outlawed recitation.

The second duty: The imam should make three intervals during his standing, according to the narrations (of Ahmad and others) on the authority of Samurah Ibn Jundub and Imran Ibn Al-Hussain from the Messenger of Allah "Peace be upon him". The first, which is the longest, is after *Takbir* of assuming the prayer, i.e. during his recitation of the supplication of opening; and it should be long enough for those led in prayer to recite the Opening of the Book. But if he does not make this interval, they will not be able to listen to his recitation (of Al-Fatihah since they will be inclined to read it with him), and in this case, he will carry the burden of what they miss from their prayer, for if they do not recite Al-Fatihah during such interval, and rather are engaged in it at any time else, the harm will be against him and not them.

The second interval should be after finishing from Al-Fatihah, in order that he who has not completed it in the first interval should be able to recite it in full. It should be equal in length to the half of the first interval. The third interval should

be after his finishing from reciting the Surah; and it is the shortest of them all. It should be just enough for a short break between the recitation and Takbir, for it is forbidden to join both. Let not the one led in prayer recite after the imam but Al-Fatihah (during the interval). If the imam makes no interval, let him recite it with him, and in this case, the deficiency will be on the part of the imam. Furthermore, if the one led in prayer does not hear in view of his being far distant from the imam, or in case he is offering prayer which requires recitation in a low tone, there will be no blame upon him to recite the Surah (besides Al-Fatihah).

The third duty: Let the imam recite in the Morning prayers two Surahs from the oft-repeated long ones, which consist of less than one hundred Holy Verses, since it is out of the sunnah to prolong recitation and offer it when it is very dark, and no harm will he receive if he finishes from it when the morning has become very clear. There is no blame upon him to recite in the second rak'ah as much as nearly twenty or thirty Holy Verses from the last portion of the long Surah to its conclusion, for that rarely occurs to hearings which makes it more ready to give admonition and stimulate consideration. Some learned men do not like the recitation from the beginning of the long Surahs since it might lead to interrupting them.

It is narrated (by Muslim on the authority of Abdullah Ibn As-Sa'ib) that the Messenger of Allah "Peace be upon him" recited a portion of the Surah of Yunus, and when he reached the mention of Moses and Pharaoh, he interrupted the recitation and went on bowing. It is further narrated (by Muslim on the authority of Ibn Abbas) that he "Peace be upon him" recited in the first rak'ah of Fajr prayer a Holy Verse from the Surah of Al-Baqarah, i.e. His saying: "Say 'We've believed in Allah and in what has been revealed to us...'" and in the second: "O our Lord! We believed in what You have revealed..." (According to the narration of Abu Dawud on the authority of Abu Hurairah) he heard Bilal reciting a portion from there and a portion from here, and when he asked him about that he said: "I join what it good with its like." He said to him: "You've done well."

In Zhuhr prayer, let him recite the long Surahs from amongst the Mufassal, up to nearly thirty Holy Verses, and half of that in Asr prayer, and the last Surahs from amongst the Mufassal in Maghrib prayer. The Messenger of Allah "Peace be upon him" recited the Surah of Al-Mursalat in Maghrib prayer which he offered for the last time after which he was not seen to have offered prayer (in congregation) until he died. In short, it is better to make short the prayer, particularly when the group of the praying people are great in number. In confirmation of this concession, the Messenger of Allah "Peace be upon him" said: "When anyone of you leads the people in prayer, let him make short the prayer, for among them, there is the weak, the old, and the one who has a need which he wishes to fulfill; and when he prays alone, let him prolong it as much as he likes." It is narrated (on the authority of Jabir) that once Mu'adh Ibn Jabal was leading a people in Isha' prayer when he recited the Surah of Al-Baqarah. A

man came out of the prayer which he completed alone. The people said: "The man has proved hypocrite." Both (Mu'adh and the man) made mutual complaints to the Messenger of Allah "Peace be upon him". The Messenger of Allah scolded Mu'adh and said: "Are you going to put the people to trial O Mu'adh? Recite such (short Surahs as) Al-A'la, At-Tariq, Ash-Shams (and the like of them)."

The Imam's Duties Pertaining To The Pillars Of The Prayer

They are also three, and they go as follows:

The first duty: He should make short both bowing and prostration, with each having a maximum of three Tasbihs. It is narrated on the authority of Anas Ibn Malik that he said: "I've never seen a prayer offered by anyone shorter even though with perfection than that offered by the Messenger of Allah "Peace be upon him"." But this does not contradict the narration (of both Abu Dawud and An-Nasa'i) on the same authority in which Anas Ibn Malik performed prayer behind Umar Ibn Abd Al-Aziz, who was at that time the governor of Medina, after which he said: "I've never prayed behind anyone, whose way of prayer resembles that of the Messenger of Allah "Peace be upon him" more than this young man." He resumed: "We used to utter ten Tasbihs for each (bowing and prostration) while praying behind him." It is narrated also that he said: "We used to utter, while praying behind the Messenger of Allah "Peace be upon him" ten Tasbihs for each bowing and prostration." This is undoubtedly good. But to limit that to three Tasbihs is much better when the group of the praying people is prolific. But when there gather only those who are devoted wholeheartedly to the religious service, there is no harm to increase them to ten. This is the point of adapting the different narrations. The imam should say on raising his head from bowing: "Allah hears such as praises Him."

The second duty: It is binding upon the one led in prayer. He should not make his bowing and prostration synchronous with those of the imam: on the contrary, he should delay in such a way as not to fall in prostration until the imam's forehead reaches the ground. This is the way the holy companions followed the Messenger of Allah "Peace be upon him" (according to the unanimous narration on the authority of Al-Bara' Ibn Azib). He should not also fall in bowing before the imam becomes straight in bowing. In this issue, it is said that the people come out of the prayer in three divisions: some have (the reward of) twenty-five prayers, and it is those who glorify, bow and prostrate after the imam; some have (the reward of) only a single prayer, and it is those who make theirs synchronous with the imam's; and some have no (reward of any) prayer, and it is those who hasten to precede the imam.

However, there is difference among the people as to whether it is or is not incumbent upon the imam to prolong his bowing to give opportunity to him who likes to join the prayer, and thus receive the extra reward of congregational prayer by virtue of this bowing (which makes valid the whole rak'ah). It might be more right to say that there is no blame to do so with sincerity, on the condition that it

should not lead to overstrain the attendants of the prayer, for their right of refraining from prolonging should be observed.

The third duty: The imam should not make the supplication of testification (Tashahhud) longer than the amount of testification itself, nor should he favour himself with supplication apart from the others: but rather let him use the plural and not the singular formula in his invocations, such as: "O Allah! Forgive us" and not "forgive me". That's because it is undesirable for the imam to favour himself on the exclusion of those whom he is leading in the prayer. There is no blame upon him to seek refuge (with Allah from Satan) in his testification through the five statements transmitted from the Messenger of Allah "Peace be upon him": "We seek refuge with You from the punishment of (the fire of) Hell, from the punishment of the grave; we seek refuge with You from the affliction of both life and death, and from the affliction of Al-Masih Ad-Dajjal; and if You intend to put a people to trial, take us unto You (i.e. cause us to die) before being afflicted." It is said that he was called Masih (Antichrist) for he would survey the earth from its end to its end; or according to others because one of his eyes would be dark and look like a grape bulging out.

The Duties Which Pertain To Dissolving From The Prayer

There are three duties which relate to finishing from the prayer:

The first duty: He should intend, with both salutations, to greet the angels and all of the present people.

The second duty: He should keep firm in place after the end salutation (for some time). As such did the Messenger of Allah "Peace be upon him" Abu Bakr and Umar "Allah be pleased with them". let him further offer the supererogatory prayer in another place. In case there are women praying behind him, let not him stand until all of them leave the mosque. According to the narration (of Muslim on the authority of A'ishah) he "Peace be upon him" used to stay in the mosque after the prayer no longer than what is enough for him to say: "O Allah! You are (the source of) Peace, and from You peace is expected: Blessed (and Exalted) be You, Lord of Glory, Majesty and Honour."

The third duty: If he stands up (after finishing from the prayer), let him face the people. It is undesirable for the one led in prayer to stand before the imam moves. In this context, it is narrated that both Talhah and Az-Zubair prayed behind an imam, and when he concluded the prayer with the End Salutation they said to him: "How good and perfect your prayer is, except one thing, that when you uttered the End Salutation, you did not turn your face (towards the people)." Then they said to the people: "How good your prayer is except that you left before your imam turned his face towards you." Then, let the imam turn away from whichever direction he likes, be it right and left, even though the right is more desirable.

Those duties apply to all of the obligatory prayers, with the addition of Qunut in the Morning prayer, in which the imam should say: "O Allah! Guide us" and

say not "guide me", and the one led in prayer should utter "Amen" in response to the supplication. When comes to the statement: "You always decide all the matters, and there is none to decide anything pertaining to You", it is not fitting for the one led in prayer to say "Amen", for it does not belong to supplication rather than to praise, thereupon he should recite it with him, and say the like of his saying, or: "Nay! And I'm from amongst those who bear witness to that" or similar words. On the other hand, there is a narration in support of raising both hands during Qunut. If this narration is authentic, then it will be desirable to raise both hands during Qunut. But this contradicts the case in the supplication at the conclusion of testification, in which the hands should not be raised. But it might be said that the function of both hands during the testification is to be placed on the thighs in a special way, a function which they do not have in Qunut. For this reason, it is not likely that their function is to be raised during Qunut, since this is more fitting for supplication; and Allah knows best.

Those are the manners which should be observed in imamate and following; and Allah Almighty helps us attain success.

CHAPTER FIVE: ON THE EXCELLENCE OF FRIDAY ITS MANNERS, TRADITIONS AND CONDITIONS

The Excellence Of Friday

It should be known that this is a great day, therewith Allah Almighty has exalted Islam, and characterized the Muslims. He says: "O you who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): that is best for you if you but knew!" (Al-Jumu'ah 9)

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْاْ إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُواْ ٱلْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩﴾ ﴾

In this way, He Almighty has forbidden any business in the affairs of this world, as well as anything that might entertain from hastening to perform prayer on it.

(It is narrated by Ibn Majah on the authority of Jabir that) the Messenger of Allah "Peace be upon him" said: "Verily, Allah Almighty has enjoined you (to sanctify) Friday on this day of mine, in this station of mine (among you)." (It is narrated by Ahmad and Al-Hakim on the authority of Abu Al-Ja'd Ad-Damari that) the Messenger of Allah "Peace be upon him" said: "He, who refrains from (attending the congregational prayer on) Friday for three times with no legal excuse, Allah will have placed a seal on his heart." (According to another narration by Al-Baihaqi on the authority of Ibn Abbas) he said: "He, who refrains from (attending the congregational prayer on) Friday for three times with no legal excuse, he will have left Islam behind him." A man visited Ibn Abbas and asked him about a man who died and never witness the (prayer of) Friday, nor attended any congregational prayer, thereupon he said to him: "He

will be admitted to the fire (of Hell)." He kept visiting him and asking him the same question, and Ibn Abbas gave him the same answer: "He will be admitted to the fire."

(It is narrated unanimously on the authority of Abu Hurairah that the Messenger of Allah "Peace be upon him" said: "The people of both Scriptures (Torah and Gospel) were given Friday (to sanctify) but they differed about it, with the result that they were diverted from it, and Allah Almighty guided us (Muslims) to it, and kept it for this nation, and made it a festival for them: they are the most fitting to lead the people (in exalting and sanctifying it), while those of both Scriptures are to follow them." It is narrated (by Ash-Shafi'i, At-Tabarani and Ibn Mardawaih) on the authority of Anas from the Messenger of Allah "Peace be upon him" that he said: "Gabriel "Peace be upon him" came to me with a pure mirror in his hand and said: 'This Friday has been enjoined upon you by your Lord (to sanctify) in order to be a festival for you as well as for your nation after you.' I asked: 'What have we in it?' He said: "You have an hour therein, in which none invokes Allah for good which has been doomed to him, but that He will give it to him, and in case it is not doomed to him, He will keep for him what is greater than it; and none seeks refuge (with Allah) from an evil which has been doomed against him, but that Allah Almighty will protect him from what is more severe than it. it is the chiefs of all days in our sight, and in the hereafter, we will call it the Day of More Good.' I asked him about the reason, and he said: 'Your Lord Almighty has taken in the Garden a valley more fragrant than musk, (in which all things are) white. When it is Friday, Allah Almighty descends from His Highest Position on His Throne, and rises His Glory upon them until they are able to see His Generous Honoured Countenance.'"

(It is narrated by Muslim on the authority of Abu Hurairah that) the Messenger of Allah "Peace be upon him" said: "The best day on which sun has risen is Friday, on which Adam was created, on which he was admitted to the Garden, on which he was (driven from the Garden and) made to descend to the earth, on which Allah turned to him in repentance, on which he died, and on which the Hour (of Judgement) will be established. It is the day of more good in the Sight of Allah Almighty; and this is its name among the angels in the heaven. It is the day on which (the faithful believers will) see the Countenance of Allah Almighty in the Garden." According to the narration (of Ibn Hibban on the authority of Anas the Messenger of Allah said): "Every Friday, six hundred thousand are set free by Allah from the fire (of Hell)."

According to the narration (of Ibn Hibban, Abu Na'im and Al-Baihaqi on the authority of A'ishah, even though Al-Ghazali ascribes it to) Anas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If Friday ahs passed with safety (from committing sins) all the other days will subsequently pass with safety (from committing sins)." (It is narrated by Abu Dawud on the authority of Abu Qatadah that) the Messenger of Allah "Peace be upon him" said: "The Hell is kindled everyday before sun passes the meridian, i.e. just when it is straight in the middle of the sky. So, pray not at that time, except on Friday,

on which prayer might be performed all the time, and on which the Hell is not kindled."

According to Ka'b: "From amongst all the towns, Allah Almighty has made Mecca superior to all the towns, from amongst the months Ramadan to all the others, from amongst all the days Friday to all the others, and from amongst all the nights the Night of Power to all the others." it is said that birds and insects meet each other on Friday with salutation and say: "Peace! Peace! How good this day is!" (It is narrated by Abu Na'im on the authority of Jabir and At-Tirmidhi on the authority of Abdullah Ibn Umar that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who dies on Friday, or on the night prior to Friday, Allah Almighty writes for him the reward of a martyr and saves him from the affliction of the grave."

The Exposition Of The Conditions And Traditions Of Friday Prayer

It should be known that it shares all conditions with the other (obligatory) prayers; and there are further six conditions characteristic of it:

The first condition pertains to the time: if the salutation of the imam (at the conclusion of the prayer) occurs just at the time of Asr prayer, he will be considered to have missed the Friday prayer, and in this case, it is incumbent upon him to complete it four rak'ahs as Zhuhr prayer. But, there is difference about him who catches only a single rak'ah of it, and his last rak'ah (which he prays alone) occurs out of time (whether he should or should not complete it four rak'ahs as Zhuhr prayer).

The second condition pertains to the place: it is invalid to be offered in the desert, the waste land, or among the movable dwellings and tents. It should rather be performed in a gathering place of unmovable buildings, containing at least forty of those upon whom Friday prayer is binding. The village is like the city in this respect. It is not conditional to it that the magistrate should attend, as well as it is not necessary to take his leave for it, even though it is more desirable to take his leave.

The third condition pertains to the number: it should not be held valid with no less than forty of free men from amongst the residents whom the enjoinment of obligations and duties covers . Residency here means that they should not be in the habit of leaving the place every summer or winter (on journey). In case they depart from the place, with the result that the number becomes under forty, whether during the sermon or the prayer, the Friday prayer will not be held valid. That's because this number should attend the whole ceremonies from the beginning to the end.

The fourth condition pertains to the congregation: if even forty offers Friday prayer within the borders of a village, but in different groups and places, the congregation will not be held valid. That's because the congregation should not be less than forty in number. But it is permissible for him who catches only a single rak'ah of it to pray the other rak'ah alone; and in case he does not catch the bowing of the other rak'ah (in congregation), let him follow the congregation

with the intention to perform Zhuhr prayer (i.e. to offer four rak'ahs), which he should complete once the imam utters the End Salutation.

The fifth condition pertains to the number of congregations: the congregation should not be preceded by another in the same mosque of the same town. But if the people are great in number, and beyond the capacity of one mosque, they might be distributed to two, three, four, or more congregations as it is required by the need to perform Friday prayer in different mosques. But if there is no necessary need, it is right to establish first the congregational prayer of Friday because of which the forbiddance (of any prayer else to be performed simultaneously) is held. But in the presence of a necessary need (for more than a congregation), it is better to pray behind the better of imams; and in case of their equality, the more ancient mosque is better; and in the event of their equality, the nearer mosque is better. The excellence of the prolific number of congregation should be also observed in the choice.

The sixth condition pertains to both sermons: of a surety, both sermons are obligatory, and standing while delivering them is also obligatory, and the sitting (for a short break) between them is obligatory too. The first sermon has four obligations (to be observed): the first relates to the praise (of Allah), which is, at least, to say: "Praise be to Allah". The second is to invoke Allah's Prayer and Blessing upon the Prophet "Peace be upon him". The third is to advise (the people and oneself) to safeguard themselves from (the punishment of) Allah Almighty. The fourth is to recite (at least) a Holy Verse from the Holy Qur'an. The same four obligations are due in the other sermon, with the exception of substituting supplication for recitation. It is binding upon the forty-men congregation (at least) to listen and pay attention to both sermons.

As to the traditions of the Friday prayer, when the sun declines and passes the meridian, Mu'adhdhin pronounces the call to prayer, and the imam sits on the pulpit, the prayer should be interrupted except the complement, and the speech would not cease before the imam inaugurates the sermon. Let the preacher pay salutation to the attendants once he turns his face towards them, and they should return the greeting to him. When the Mu'adhdhin finishes (from the second call), let the preacher stand facing the people, turning not sideways, and let him engage his hands by the handle of the sword, the short-stick or spear, or the pulpit, in order not to play with them anyway, or let him place one of them over the other.

Let him deliver two sermons, making a short break between them, in which he should sit. Let not him use abstruse and peculiar words, nor protract his utterances nor vibrate his voice. The sermon should be brief, impressive and comprehensive. It is desirable to recite (at least) a Holy Verse from the Qur'an in the second sermon. Let none who enters the mosque while the imam is delivering his sermon pay salutation, and in case he does, he should receive no verbal answer from the attendants, unless it is by way of hinting, in which there is no harm. None should say to the sneezers (during the sermon): "Might Allah bestow mercy upon you" (in case he says "Praise be to Allah").

Those conditions pertain to the validity. But there are many conditions relating to the matter of obligation. However, the Friday prayer is obligatory only upon a free Muslim male, in full possession of mental faculties, who has attained puberty, and is resident in a town including at least forty persons having the same characteristics, or in a village which is affiliate to a larger town, provided that the call of the Mu'adhdhin reaches it through its entrance, when there is silence and the Mu'adhdhin is raising his voice; and this is in view of Allah's statement: " O you who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): that is best for you if you but knew!" (Al-Jumu'ah 9)

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But those are given concession to leave the Friday prayer for such excuses as the heavy rain, mud, terror, sickness, nursery, in case the patient has none to take care of him other than such nurse. Such being the case, it is desirable for those of legal excuses to delay the Zhuhr prayer until the people finish from Friday congregational prayer. On the other hand, if such persons as a patient, a slave, a traveller, or a woman, their congregational Friday prayer will be held valid, and thus it will exempt them from Zhuhr prayer; and Allah knows best.

The Exposition Of The Manners Of Friday Prayer

They are usually ten according to their sequence:

The first: One should get ready for it on Thursday, affirming his intent (to attend it), and preparing himself to receive kindly and warmly its extra reward: let him engage in supplication, asking for Allah's Forgiveness, and Tasbih after the Asr prayer of Thursday, since this hour counters the unknown hour on Friday (in which the invocation receives answer). According to one of the early righteous men: "Allah Almighty has extra bounty other than the sustenance which He distributes among His servants; and He does not give such bounty but to him, who asks Him for it in the evening of Thursday as well as on Friday." On that day, let him wash his dress and clean it well, and prepare perfume (to apply it to his body on Friday) if he has no perfume, and further empty his heart from such of occupations as might hinder him from going early in the morning to attend the Congregational Friday prayer.

Let him also on that night (of Thursday) intend to observe fast on Friday, since it has excellence, particularly if it is joined to the fasting of Thursday or Saturday; and of a surety, it is undesirable to fast it alone. Let him give life to that night by standing for supererogatory prayer and concluding the Holy Qur'an, for it has a great excellence which belongs to that of Friday. Let him have sexual intercourse with his wife on that night or on Friday (morning), for it is desirable in the sight of some people, who understand that meaning from the narration (of Ibn Majah on the authority of Abu Hurairah in which the Messenger of Allah "Peace be upon him" said): "Allah's Mercy be upon him

who (has sexual relation with his wife and thus) causes (her) to take a bath, and he himself takes a bath (on Friday); then he hastens to go (to the mosque) at the earliest portion (of the due time of the prayer)." But this does not cancel out the other concept taken from that narration, in which the dress is substituted for the wife.

In this way, the etiquette of reception is full, therewith one comes out of the assembly of the heedless, who, when it is Friday morning, say: "What is that day?" according to one of the righteous predecessors: "He who receives the greatest portion of (the reward of) Friday is the one who waits it in observance of and getting ready for it from the previous day; and he who receives the least portion thereof is the one who, when it is Friday morning, says: "Which day is it?" it is related that some of those (righteous men) used to spend the night (prior to it) in the mosque, in expectation for it.

The second: When it is morning (of Friday), let him start with bathing after sunrise, but not very early, for the nearer it is to the time of going to the mosque, the closer he will be to cleanness. Bathing (on Friday) is firmly desirable, even though some learned men are of the opinion of its obligation. (It is narrated by both Sahihs on the authority of Abu Sa'id that) the Messenger of Allah "Peace be upon him" said: "Performing Ghusl on Friday is binding upon him has attained the age of puberty." According to the well-known narration (of both Sahihs and others) on the authority of Ibn Umar he "Peace be upon him" said: "He, who comes to (attend the congregational prayer of) Friday, let him take bath (before he comes)." (According to another narration by Ibn Hibban and Al-Baihaqi on the authority of Ibn Umar) he "Peace be upon him" said: "He, who comes to (attend the congregational prayer of) Friday, be it men or women, let him (or her) take bath (before he (or she) comes)."

It was the habit of the inhabitants of Medina to say to each other, whenever they exchanged abuses: "Verily, you are more evil than him who takes no bath on Friday." (It is narrated by Muslim on the authority of Ibn Umar): While Umar Ibn Al-Khattab was standing and delivering the sermon on a Friday, Uthman Ibn Affan came. Umar called (and asked) him: "What is the time now?" he seemed to have criticized him for his delay. He replied: "I did nothing, after I had heard the Adhan, more than I performed ablution and then came out." Thereupon Umar said to him: "Did you perform only the ablution although you know that Allah's Messenger "Allah's blessing and peace be upon him" used to order us to take a bath (on Fridays)?"

The permissibility of taking no bath on Friday is attested by It is the ablution of Uthman "Allah be pleased with him", as well as by the narration (of Abu Dawud, At-Tirmidhi and An-Nasa'i on the authority of Samurah) in which the Messenger of Allah "Peace be upon him" said: "He, who performs ablution on Friday, it is good; and he, who takes bath, no doubt, bathing is better." When one takes bath to get clean from the ceremonial impurity, let him pour water over the whole of his body once again, with the intention to take bath for the Friday rituals. But in case he takes only a single bath, it suffices him for purification.

Yet, it will be much better if he intends to take bath for both, and merges the bath of Friday in that of ceremonial impurity. In this respect, it is narrated that one of the holy companions entered into his son and found him having taken bath. He asked him: "Have you taken bath for Friday rituals?" he said: "No, but to get clean from the ceremonial impurity." On that he asked him to take another bath." He related to him the narration that taking Ghusl is binding upon him who has attained puberty. He ordered him to take another Ghusl for Friday because his son had not included it in his intention. But it was not unlikely to be said that it was the cleanness which was meant, and it was achieved even with no intent. But this applies also to ablution; and since executing law is a kind of worship, its extra reward then should be sought for. Whoever takes Ghusl and then passes wind or makes sound, he should perform ablution, and this will not cancel his Ghusl; but it is better to guard against that.

The third: it pertains to adornment, which is of three things: clothes, cleanness and perfume. The cleanness implies brushing the teeth with the toothpick, shaving the head, trimming the nails, and cutting the mustache, in addition to those things which we've mentioned in the book of purification. According to Ibn Mas'ud: "He, who trims his nails on Friday, Allah Almighty takes an ailment out of his body, and gets healing into it." if he enters the public bath on Thursday or Wednesday, what is intended will have been accomplished. Let him on that very day apply the best kind and the most pleasant of perfume to his body, in order that it should prevail over the offensive smells, and have the attendants nearby him relish the most pleasant odor of him, and get the best satisfaction and rest with him. However, the best of men's perfume is that, which smells good, and has no colour, whereas the best kind of women's perfume is that, whose colour appears, and it has no smell (according to the narration of Abu Dawud, At-Tirmidhi and An-Nasa'i on the authority of Abu Hurairah). According to Ash-Shafi'i: "He, who cleans his dress, will be less anxious, and he, who applies perfume to his body, will advance in mind (and wisdom)."

As far as clothes are concerned, the most desirable is the white of dresses, since it is the dearest in the Sight of Allah Almighty. Let one wear no dress, because of which he might be a centre of the people's attraction. It is not out of the right way of sunnah nor is it of any excellence to put on black dress, and some people dislike looking at it, and render it something innovated after the Messenger of Allah "Peace be upon him". Putting on a turban is desirable on that day. (It is narrated by At-Tabarani on the authority of Abu Ad-Darda', but Al-Ghazali relates it on the authority of) Wathilah Ibn Al-Asqa' that the Messenger of Allah "Peace be upon him" said: "Verily, Allah and His angels invoke prayer and blessing upon those who put on the turbans on Friday." But if he is disturbed by the heat, there will be no harm to put it off before and after the prayer, but not at the time of walking from the house to (the mosque to attend the congregational prayer of) Friday, nor at the time of prayer, nor at the time of the imam's ascent to the pulpit, nor during his sermon.

The fourth: This pertains to going very early in the morning to the mosque; and it is desirable to aim at the mosque from as far as two or three Farsakhs. Let him go very early in the morning, and enter just at the rise of the dawn. The extra reward of going very early in the morning to the mosque is very great. In his walking earnestly to attend the Friday prayer, one should be submissive and humble, and should have the intention to stay in the mosque in the state of I'tikaf until the time of prayer, making his main goal to give quick response to the call of Allah Almighty to the Friday prayer, and hasten to get His Good Pleasure and Forgiveness. In this respect (it is narrated unanimously on the authority of Abu Hurairah that) The Messenger of Allah "Allah's blessing and peace be upon him" said: "Any person who takes a bath on Friday like the bath of ceremonial impurity (after sexual intercourse) and then goes for the prayer (in the first hour as early as it could be), it is as if he has sacrificed a camel (in Allah's cause). Whoever goes in the second hour, it is as if he has sacrificed a cow. Whoever goes in the third hour, then it is as if he has sacrificed a horned ram. If one goes in the fourth hour, then it is as if he has sacrificed a hen. Whoever goes in the fifth hour, then it is as if he has offered an egg. If the imam comes out the records would be folded up, the pens (of recording) would be lifted, and the angels would gather near the pulpit in order to listen to the celebration (of the Praises of Allah). If anyone comes after that, he will have come just for prayer, and no extra reward will be assured to him."

The first hour here corresponds to the rise of the sun, the second to the time of its being high and hot, the third to the time of its expansion, which causes the heat of the sand to be too scorching to warm up the feet, and both the fourth and the fifth correspond to the time between the high forenoon up to the sun decline; and the reward of the last hour is insignificant, and the time of the sun decline is just for the prayer, and there is no extra reward (to be received by him who attends the Friday prayer just in it). (It is narrated on the authority of Abu Hurairah that) the Messenger of Allah "Peace be upon him" said: ""There are three (deeds), and if the people know which (reward they will receive in doing) them, surely, they would ride the swiftest camels to attain them: (pronouncing the Call to Prayer) Adhan, (standing in) the first row (in the prayer), and going very early to (the mosque to attend the ceremonies of) Friday prayer." According to Ahmad Ibn Hanbal: "The best of those (three) is to go very early to attend the ceremonies of Friday prayer)."

It is narrated (by Ibn Mardawaih on the authority of Ali that the Messenger of Allah said): "When it is Friday, the angels will come and sit at the gates of mosques (in which the congregational prayers are performed), having in their hands documents of silver and pens of gold, in order to record the names of him who comes first and the one who follows him (to attend the prayer) according to their positions (which depends upon the succession of their arrival)." It is narrated (by Al-Baihaqi on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Prophet said): "The angels miss the man who is late from coming at his usual time on Friday, and they say to

each other: 'What has happened to so and so? What has delayed him to come at his usual time?' they then say: 'O Allah! If it is poverty which has delayed him, make him independent! If it is sickness which has delayed him, cure him! If it is business which delayed him, make him sincerely devoted to Your service! If it is entertainment which has delayed him, let him come with his heart to Your obedience!'"

During the first generation (of Muslims), the ways were seen to be full of people at the last portion of the night, a short while before dawn, and after the rise of the dawn, who were walking in crowds across the streets towards the mosques, as if they were on the days of festival. This state remained as such until it vanished. It is said that the first innovation (of heresy) to happen in Islam was the abandonment of going very early to the gathering mosques on Friday. How should the Muslims not feel shy of both the Jews and the Christians, who go very early in the morning to their places of worship on Saturday and Sunday? How should they not feel shy of the world seekers, who go very early in the morning to the large spaces of markets to practice transaction and gain profit? How should the hereafter seekers not compete them as if in a race (in their going very early to the mosques)?

It is said that the position of the people in their nearness to see the Countenance of Allah (in the hereafter) will be determined by the degrees of earliness of their going in the morning to attend the Friday prayer. It is narrated that once Ibn Mas'ud "Allah be pleased with him" entered the mosque early in the morning (of Friday) and behold! He found three having preceded him and entered the mosque earlier than him. On that he became anxious and said to himself by way of blaming it: "Fourth of four men, and verily, a fourth of four is not far from attaining (the merit of) earliness."

The fifth: it pertains to the way of entering the mosque. One should not step over the necks of the people (i.e. to surpass them in order to have his place ahead of them), nor should he pass in front of them; and of a surety, his early arrival makes it easy for him to guard against that. There is a strong threat waiting him who steps over the necks of the people, i.e. that he will be made a bridge on the Day of Judgement, over which the people will pass (according to the narration of both At-Tirmidhi and Ibn Majah on the authority of Mu'adh Ibn Anas). It is narrated (by Ibn Al-Mubarak) on the authority of Ibn Juraij that while the Messenger of Allah was delivering the sermon (on Friday) he saw a man passing over the necks of the people until he came forward and sat. when the Messenger of Allah "Peace be upon him" finished from the prayer he stood in the way of the man until he met him and asked him: "O so and so! What has prevented you from sharing the Friday prayer with us?" he said: "O Messenger of Allah! I've shared the Friday prayer with you." On that the Messenger of Allah "Peace be upon him" said: "Have I not seen you passing over the necks of the people?" He referred to the fact that his conduct made fruitless his deed.

It is further narrated (by Abu Dawud, An-Nasa'i and Ibn Hibban on the authority of Abdullah Ibn Busr that) he "Peace be upon him" said to (him who

stepped over the necks of the people): "What has prevented you from offering prayer with us?" He said: "Have you not seen me O Messenger of Allah?" he "Peace be upon him" said: "I've seen that you have delayed to come early, and further caused harm to the people (when you stepped over their necks to sit ahead of them)." but once the first row is seen to be empty and left by the attendants, one has the right to step over their necks to sit in it, for they have wasted their right, and left the position of the extra reward. According to Al-Hassan: "You might step over the necks of the people who sit at the gates of the mosques on Friday, since they have no sanctity." If, on entering the mosque, there are but the praying people, let not him pay them salutation, for in this case, he will impose upon them to give answer unfittingly.

The sixth: let none pass in front of the people, and rather sit wherever he is, close to a pillar or a wall (as possible as he could), in order that none should pass in front of him during prayer. It is true that the passage (in front of the praying man) does not interrupt the prayer, but it is forbidden in view of the narration (of Al-Bazzar on the authority of Zaid Ibn Khalid in which) he "Peace be upon him" said: "It is better for one to stand and wait for as long as forty years than to pass in front of a praying man." (According to another narration on the authority of Abu Na'im on the authority of Ibn Umar): "It is much better for one to be ashes or bones decomposed, scattered about by the wind than to pass in front of a praying man." It is further narrated (by As-Sarraj on the authority of Zaid Ibn Khalid) pertaining to the praying man and the passer-by in front of him, that once he offered prayer on the way when he said: "If the passer-by in front of a praying man and a praying place knows what is on them (during prayer), it will be much better for the passer-by to stand and wait as long as forty years than to pass in front of the praying man."

The pillar, the wall and the furnished sheet of praying act as a limit for the praying man, in such a way that if one tries to surpass this limit, he should be driven away (even by force). (It is narrated unanimously on the authority of Abu Sa'id that) he "Peace be upon him" said: "Let him (the praying man) drive him away (i.e. the passer-by in front of him). If he (the latter) refuses, let him drive him away once again. If he insists he then should fight him, for in this case he acts as a devil." It was the habit of Abu Sa'id Al-Khudri to drive away him who tried to pass in front of him, so much violently that he would knock him down. Once he did so, and the man (whom he drove away) hung to him, and made a complaint against him to Marwan (the Medina's governor). He told him that the Messenger of Allah "Peace be upon him" ordered him to do so. But in case there is no pillar, let him fix something in front of him, equal to a cubit in length, in order to act as a sign of his limit.

The seventh: one should seek the first row, which is of great excellence and superiority as we've related earlier. It is narrated (by both Ibn Majah and Abu Dawud on the authority of Aws Ibn Aws Ath-Thaqafi that) he “Allah’s blessing and peace be upon him” said: “He, who (has sexual relation with his wife and thus) causes (her) to take a bath, and he himself takes a bath on Friday; then he

hastens to go (to the mosque) at the earliest portion (of the due time of the prayer) and attends the first portion of the sermon; (and goes) walking not riding; becomes close to the imam and pays attention (to the sermon), and does not speak (during the sermon): this will be expiation for (such of sins as he commits in the period) between both Fridays, and three days besides" (or according to another version, "Allah will forgive for him (all of his sins he commits) from the current Friday to the next Friday"). But this should be on the condition, according to some narrations, not to step over the necks of the people.

However, the seeker of the first row should not be heedless of three things:

Firstly: if he sees in the first row something disapproved and he knows he has no power to change, such as the wearing of silk, whether on the part of the imam or anyone else, or the prayer in heavy weapons which might divert the praying ones, or in weapons decked with gold, or the like of that which should be rejected, it is much safer for him to be in the rear. This is what a group of the learned men of knowledge did, seeking safety and peace. It was said to Bishr Ibn Al-Harith: "We see that you come (to the mosque) very early in the morning but pray in the last row." On that he said: "Verily, it is the nearness of hearts and not of bodies which is intended." He referred to the fact that this position (which he took) was closer to the safety and peace of his heart.

Once Sufyan Ath-Thawri saw Shu'aib Ibn Harb sitting close to the pulpit, and paying attention to the sermon of Abu Ja'far Al-Mansur. When he finished from the prayer he said to him: "I've been occupied by your closeness to this (Al-Mansur): do you feel secure against hearing something form him which you should reject, and you could not do it?" he made a mention to him of the wearing of blackness which they had innovated. He asked him: "O Abu Abdullah! Is the following narration (of Abu Dawud on the authority of Samurah) not sufficient: "Come close (to the imam) and pay your attention (to him)"?" he said: "Woe to you! This implies only those rightly-guided and well-guided caliphs (who were the real successors of the Prophet). But as for those, the farther you become form them and the less you look at them, the closer you become to the Presence of Allah Almighty."

Sa'id Ibn Amir said: Once, I offered prayer by the side of Abu Ad-Darda'. He kept moving backward to the rear of rows until we returned back to the last row. When we finished from the prayer I asked him: "Is it not said that the best of rows is the first of them?" he said: "We know that with certainty. But this nation, from amongst all the nations, will receive Allah's Mercy and Sight. If Allah Almighty looks at anyone of His servants in prayer, He will forgive for him as well as for such of the people as stands behind him. I returned back in the hope that Allah Almighty might forgive me through anyone of the people at whom He might look." According to another version he added: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "That, and if one returns back with this intention, and out of giving preference to others over himself, and showing good manners, there will be no harm." At that point it is

said that "The (rewards of) deeds are (reckoned) in accordance to the intentions (of their doers)."

Secondly: in the absence of any loges or compartments taken from the area of the mosque to be specified only for the magistrates and governors, the first row then is desirable, otherwise, it is undesirable in the sight of some learned men to enter the loge. Both Al-Hassan and Bakr Al-Muzani used not to offer prayer in the loge, seeing that it was restricted only to the magistrates and governors, as one of the innovations made in the mosques after the death of the Messenger of Allah "Peace be upon him". To be sure, the whole area of the mosque should be for the common use of all the people (who like to practice their religious service), and taking a loge from the mosque contradicts that. But it is well-known that both Anas Ibn Malik and Imran Ibn Hussain prayed in the loge, and they did not dislike that for the sake of attaining closeness (to the imam). This suggests that such aversion is limited when there is restriction in the use of such loge. But there is no aversion in the loge itself, as long as its use is not restricted to anyone and not to all the people.

Thirdly: the pulpit interrupts some of the rows. However, the first row is that which is connected, and it occupies the area in front of the pulpit and what is on both its ends is interrupted. According to Sufyan Ath-Thawri: "The first row is that which appears in front of the pulpit." This statement is reasonable, since it is connected, and he who sits in it faces the instructor, and listens to his sermon. But it is not unlikely to say that the first row is that which is the closest to the Qiblah; and in this way, there is no point to regard the pulpit. Furthermore, it is undesirable to offer prayer in the markets or in the spaces which are outside the mosques. Many companions used to beat men (who were praying there) and force them to leave such spaces outside the mosque.

The eighth: Let one interrupt the prayer once the imam comes out, and let him further cease to speak. He should rather engage himself in answering the Mu'adhdhin, and after that he should pay attention to the sermon. Some folk people were in the habit of falling in prostration on the standing of the Mu'adhdhins, but this has no reference either in the Prophetic traditions or in the historical narrations. But if it coincides with any of those prostrations of recitation (of the Qur'an) there will be no harm in it for supplication, since this time is meritorious, and prostration in it could not be judged as forbidden, since there is no reason for forbidding such prostration.

It is narrated that both Ali and Uthman "Allah be pleased with them" said: "He, who pays attention (to the sermon) and keeps silent, will have a double reward; and he, who pays no attention but keeps silent will have a single reward; and he, who listens (to the sermon during which he) speaks with falsity will bear a double of sins; and he, who does not listen but speaks with falsity will bear a single sin." (It is narrated by At-Tirmidhi, Anas and Abu Dawud on the authority of Abu Hurairah that) he "Peace be upon him" said: "He, who says to his companion (who sits by his side) while the imam is delivering the sermon: "Keep

silent" has, indeed, spoken with falsity; and he, who speaks with falsity (during the sermon) will have no (reward for) Friday congregation."

This signifies the fact that even to prompt somebody to keep silent should be by way of signals or throwing him with pebbles, and not through speech. It is narrated (by Ibn Majah and others on the authority of Ubai Ibn Ka'b that) On one Friday the Messenger of Allah "Allah's blessing and peace be upon him" recited (in the sermon) the Surah of Al-Mulk. Then, Abu Dharr poked asked Ubai Ibn Ka'b: "When has this Surah been revealed? I've never heard it before now!" He beckoned to him to keep silent. When the Messenger of Allah finished from the prayer and descended from the pulpit, and they turned away, Abu Dharr said to Ubai: "I asked you when this Surah had been revealed; and you did not tell me (what is the reason?)" Ubai said to him: "You will receive nothing from (the reward of) this Friday congregation (more than the sin of your vain talk)." When he went to the Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that to him, and told him of what Ubai said, the Messenger of Allah "Peace be upon him" said: "Ubai has told the truth."

If one is sitting far from the imam, he should not talk about anything such as even the knowledge or the like of it, for this might lead to noise, which inevitably causes harm to the listeners (of the imam's sermon). For this reason, he should keep silent. One should not also sit in the ring-shaped gathering of those who speak (during the sermon). If one fails to listen while being far (from the imam), let him then keep silent for silence is desirable (since it enables all to hear well). If it is undesirable to offer prayer during the time the imam is delivering his sermon it is then more undesirable to talk at that time. According to Ali "Might Allal honour him": "It is undesirable to offer prayer at four times (of the day): just after Fajr prayer, after Asr prayer, at exactly midday, and during the time the imam is delivering the sermon of Friday."

The ninth: let him observe, in following the imam on Friday congregation, the same conditions applicable to the other prayers as we've mentioned earlier. When he hears the recitation of the imam, he should not recite more than Al-Fatihah. When the imam finishes from the Friday prayer, let him recite, before he speaks with anyone, "Praise be to Allah" seven times, "Say: 'He is Allah, the One and Only..." and both Surahs of seeking refuge (with Allah from Satan) seven times. According to one of the ancient righteous men: "If one recites that, he will be safeguarded (from any harm) from the current Friday to the next Friday, and this will act as protection for him from Satan." It is strongly desirable to say after the Friday prayer: "O Allah, Free of want, Praiseworthy, the Creator from the very beginning, and the Restorer (of life), Most Merciful, Full of kind-affection: make me independent with what You have made lawful from what You have made unlawful, and (satisfy me) with Your Bounty from anything else." It is said that if one supplicates with that invocation regularly, Allah Almighty will make him independent from anyone of His creatures, and provide him with sustenance from sources which he expects not.

After the Friday congregation, let one pray six rak'ahs (as supererogatory).

In this issue, it is unanimously narrated on the authority of Ibn Umar that the Messenger of Allah "Peace be upon him" used to offer a two-rak'ah prayer after Friday congregation. But he "Peace be upon him" exhorted people to offer four rak'ahs according to the narration (of Muslim) on the authority of Abu Hurairah, and six according to the narration (of Al-Baihaqi) on the authority of both Ali and Abdullah Ibn Abbas. However, all are right, in accordance with the different states, even though the greatest in number is much better.

The tenth: let him stick to the mosque until he offers Asr prayer; and if he remains in the mosque until he offers Maghrib prayer, he will be more excellent. It is said that he, who offers Asr prayer in congregation in the mosque, will have the reward of Hajj; and he, who (remains in the mosque until he) offers Maghrib prayer in it will have the reward of both Hajj and Umrah. But, if he does not feel secure against the possibility of affecting goodly way, or being afflicted or given to harm, because of the people's looking upon his solitude, or if he is afraid that he might be involved in discourse about that which is not of his business, let him return home safely and peacefully, celebrating (the Praises of) Allah Almighty, considering His Graces, thanking Allah Almighty for granting him success, fearing of his indulgence, watching both his heart and tongue until sunset, in order not to miss the exalted hour (in which the invocation receives answer from Allah).

Let not him further be involved in talks about the affairs of this world, whether in the gathering mosque or anywhere else (on that day). (It is narrated by Al-Baihaqi on the authority of Al-Hassan, and Al-Hakim on the authority of Anas, and Ibn Hibban on the authority of Ibn Umar that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "A time will come upon my people, in which the affairs of their world will constitute their talks in the mosques: sit not in their company, for Allah Almighty is not in need of their (religious service)."

The Exposition Of Further Manners Outside This Sequence

Those cover the whole day, and they consist of seven things:

The first: let him attend the gatherings of knowledge either in the morning or in the afternoon, but let not him attend the gatherings of storytellers, since there is no good in their speech. The follower of the path should not keep himself during the whole day of Friday, far from doing good, and invoking Allah Almighty, perchance the exalted hour (in which the invocation receives answer) should come upon him while being in good. Furthermore, let not him attend the ring-shaped gatherings before the prayer, for it is narrated (by Abu Dawud, An-Nasa'i and Ibn Majah) on the authority of Abdullah Ibn Umar that the Messenger of Allah "Peace be upon him" forbade sitting in ring-shaped gatherings in the mosque before the prayer on Friday.

But in the case of a gathering of Allah's knowledge which reminds of Allah's Days, and instructs in Allah's religion, to be held in the morning in the mosque,

there is no harm for one to sit therein; and in this way he will combine both the earliness of going to the mosque, and listening to knowledge. To be sure, to listen to an item of knowledge which of benefit in the hereafter is much better for one than to be engaged in the supererogatory deeds. According to the narration on the authority of Abu Dharr, the Messenger of Allah "Peace be upon him" said: "To attend a gathering of knowledge is much better than to offer a supererogatory prayer of one thousand rak'ahs."

In comment on Allah's saying: " And when the Prayer is finished, then may you disperse through the land, and seek of the Bounty of Allah: and celebrate the Praises of Allah often (and without stint): that you may prosper" (Al-Jumu'ah 10)

﴿ فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُواْ فِى ٱلْأَرْضِ وَٱبْتَغُواْ مِن فَضْلِ ٱللَّهِ وَٱذْكُرُواْ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴾

Anas Ibn Malik said: "This does not mean to seek the worldly benefits, but it means to (do such deeds as to) visit a patient to enquire about his health, to attend a funeral procession, to learn an item of knowledge, or to visit a brother in (the religion of) Allah Almighty." Allah Almighty gives knowledge the name of grace in many location of the Qur'an. He says: " and taught you what you knew not (before): and great is the Grace of Allah unto you." (An-Nisa 113)

﴿ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۚ وَكَانَ فَضْلُ ٱللَّهِ عَلَيْكَ عَظِيمًا ﴾

He further says: "We bestowed Grace Aforetime on David from ourselves." (Sheba 10)

﴿ ۞ وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ مِنَّا فَضْلًا ﴾

Of a surety He refers to knowledge. To learn and teach knowledge on that day is from amongst the most excellent religious services.

But to offer supererogatory prayer is much better than to attend the gatherings of storytellers, which they thought to be an innovation; and this led them to drive such storytellers out of the mosque. Once, Ibn Umar went very early in the morning to his gathering in the mosque, and behold! There was a storyteller sitting in his place. He asked him to stand from his place, thereupon he said: "I will not stand since I sat and preceded you to it." Ibn Umar summoned the policeman who drove him out of the mosque. Had storytelling been out of the right way of sunnah, it would have been impermissible to make him stand from his sitting place.

(It is unanimously narrated on the authority of Ibn Umar that) the Messenger of Allah "Peace be upon him" said: "Let none of you make his brother stand from his place in order to sit therein instead of him, but you'd rather come closer to each other and leave spaces (for your brother to sit beside you)." Ibn Umar himself was in the habit not to sit in a place from which a man stood for him until he should return to it. it is narrated that a storyteller used to sit in the courtyard of the dwelling place of A'ishah, thereupon she sent to Ibn Umar saying: "This man has caused harm to me with his stories, and diverted me from

my supererogatory prayers." Ibn Umar beat him severely until he broke his stick on his back and then drove him away.

The second: he should be a well-watcher of the exalted hour (in which the invocation receives answer). It is narrated (by Ibn Majah) on the authority of Amr Ibn Awf Al-Muzani that the Messenger of Allah "Allah's blessing and peace be upon him" said: "On Friday, there is an hour of the day, and no Muslim servant happens to agree with it and asks Allah Almighty to give him anything but that he will be given it." according to another version "No Muslim servant happens to agree with it during his prayer and asks Allah for anything but that he will be given it." there is difference about its exact time. It is said to be at the time of sunrise, or at the time of sun decline, or at the time of pronouncing the Call to prayer, or at the time of the imam's ascent to the pulpit, and going on delivering his sermon, or at the time the people stand to assume the prayer, or at the last portion of the time of afternoon, or a short time before sunset; and it is exactly that time which Fatimah "Allah be pleased with her" (daughter of the Prophet) used to observe: she used to tell her servant-maid to watch the sun for her, and inform her of its fall, thereupon she would go on invoking and asking for Allah's Forgiveness until the sun would set. She related from her father that this is the expected hour (in which the invocation receives answer from Allah).

According to some learned men of knowledge, the exact time of this hour is unidentified, and it might happen at any portion of the day, like the night of Power, which should be watched. But it is also said that it moves about across all the hours of Friday, the same as does the night of Power (across the last ten days of Ramadan), and this is the most fitting to be right. It has a mystery, which is not fitting to be mentioned in this science of practical religion. But it might be confirmed by the narration (of At-Tabarani on the authority of Muhammad Ibn Maslamah, Ibn Abd Al-Barr on the authority of Anas, and Ibn Abu Ad-Dunya on the authority of Abu Hurairah that) he "Peace be upon him" said: "Your Lord has so many gifts therewith He provides you (from time to time) across your days: so, expose yourselves to His gifts." However, Friday is one of those days, so, the servant should be, during the whole day, exposed to that by stimulating the heart to be attentive, sticking to the celebration (of the Praises of Allah), refraining from the evil suggestions of this world, perchance he would obtain anything of those gifts.

It is narrated by Abu Dawud, Ibn Majah and An-Nasa'i that Ka'b Al-Ahbar said (to Abu Hurairah): "It is the last hour of Friday, i.e. at the time of sunset." He said to him: "How should it be the last hour of Friday, since the Messenger of Allah "Allah's blessing and peace be upon him" said: "And no Muslim servant agrees with it while being in prayer..." and there is no prayer to be offered at the last hour." On that he said: "Is it not that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sits in a certain place in expectation for the coming prayer, is considered to be in prayer". He said: "Yes." He said: "This is what is intended here." Abu Hurairah then kept silent. Ka'b was of the opinion that it is (no more than) a mercy from Allah which He bestows

upon those who undertake the duties of this day as it should be, and the exact time of its bestowal is just on finishing from the deed. In short, this time is exalted, besides that of the imam's ascent to the pulpit: so, let one invoke Allah so much in both times.

The third: let one invoke Allah's prayer and blessing upon the Messenger of Allah "Allah's blessing and peace be upon him" so much on that day, (depending upon the narration of Ad-Daraqatni on the authority of Sa'id Ibn Al-Musayyab from Abu Hurairah in which) the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who invokes Allah's prayer and blessing upon me on Friday eighty times, Allah will forgive for him the sins of eighty years." It was said: "O Messenger of Allah! How should one invoke Allah's prayer upon you?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is to say: 'O Allah! Send Your Prayer and Blessing upon Muhammad, Your Servant, Prophet and Messenger, i.e. the unlettered Prophet' and count one." But it will be better to say seven times: "O Allah! Send Your prayer and blessing upon Muhammad and upon the family of Muhammad, in such a way as to be a cause of obtaining Your Good Pleasure, fulfilling his (the Prophet's) right (upon us), and give him the access (to intercession), and raise him to the high praiseworthy station which You've promised him, and reward him on behalf of us as much as is fitting for his position, and reward him in the best way You've rewarded a Prophet on behalf of his nation, and send Your prayer and blessing upon him, as well as upon all of his brothers, from amongst the Prophets and Messengers, and the righteous: You are the Most Merciful of those who are merciful." It is said that if one says it along seven Fridays, seven times on each, his (the Prophet's) intercession will be assured to him.

If one likes to do more, let him recite the traditional invocation which goes as follows: "O Allah! Cause the excellence of Your blessing, Your growing benefactions and the honour of Your benevolences, mercy and felicitation to come upon Muhammad, who is the chief of all of the Messengers, the leader of the Allah-fearing (among the people), the Seal of the Prophets, the Messenger of the Cherisher and Sustainer of the worlds, the Captain of Good and the Conqueror of Righteousness, the Prophet of Mercy and the Chief or the People. O Allah! Raise him to a station of glory through which he advances in nearness and by which his eye is cooled and on account of which the first and the last emulate him without envy. O Allah! Give him favour, excellence, honour, access, the exalted degree and the lofty, overtopping position. O Allah! Give Muhammad his request, make him attain his hope, make him the first intercessor, and the first of those whose intercession is successful. O Allah, make clear his proof, weigh down his balance, make effective his argument, and exalt his degree among the highest of Your nearest devotees. O Allah, assemble us in his party and include us among the people of his intercession! Make us live according to his right way of sunnah, and cause us to die according to his religion, and bring us to his Fountain-Lake, and let us drink in his cup, unashamed, not regretting, not

doubting, not changing, not trying others, and not tried! *Amen* O Lord of the Worlds!"

In short, whatever words one might use in his invoking Allah's prayer and blessing upon the Prophet, and even if it is the famous one recited in the testification, he will have invoked for Allah's prayer and blessing upon the Prophet. but, let him add to it his asking for Allah's Forgiveness, since it is desirable on that day.

The fourth: it relates to the Recital of the Qur'an. So let him recite so much of it. Let him recite the Surah of Al-Kahf (the Cave) in particular, for it is transmitted (even though this narration is unidentified) on the authority of Ibn Abbas and Abu Hurairah tracing it back to the Prophet "Peace be upon him" that "He who recites the Surah of Al-Kahf on the eve of Friday or on Friday will be given a light from where he recites it to Mecca, and he will be forgiven until the next Friday, in addition to three days besides, and seventy thousand angels will invoke Allah's prayer and blessing upon him until morning enters upon him and he will further be saved from illness, the stomach trouble, pleurisy, leprosy, elephantiasis and the affliction of the Antichrist.

It is desirable for him to conclude his recital of the Qur'an on Friday and the eve of Friday, if it is possible for him, and let such conclusion of the Qur'an be in the two *rak'ahs* of the Fajr prayer if he has been reciting at night, or in the two *rak'ahs* of the Maghrib prayer, or in the interval between the Call to prayer and the establishment of the Friday prayer, for it has great excellence. The righteous worshippers were inclined to recite the Surah of "Say: "He is Allah, the One and Only'" one thousand times on Friday; and it is said that reciting it along ten or twenty rak'ahs is better than an entire recital of the Qur'an. They also used to invoke Allah's Prayer and Blessing upon the Prophet "Peace be upon him" one thousand times, to say Exalted be Allah, Praise be to Allah, there is no god (to be worshipped) but Allah, and Allah is Greater" one thousand times. If he recites the six Praises on Friday or the eve of Friday it is well. It is not narrated from the Prophet "Peace be upon him" that he was in the habit of reciting certain *Surahs in total* except on Friday, and on the eve of Friday. He used to recite at the Maghrib prayer of Friday evening, "Say, O you who reject faith!" and "Say, 'He is Allah, the One and Only!". He used to recite in the Isha' prayer of Friday, the Surah of Al-Jumu'ah and Al-Munafiqun. It is narrated that he used to recite them both in the two *rak'ahs* of the Friday congregation. He used to recite in the Morning prayer of Friday both Surahs of Luqman and Al-Insan.

The fifth: it pertains to the supererogatory prayers. It is desirable, on entering the mosque, to pray four rak'ahs, with the recital of "Say: 'He is Allah, the One and Only'" two hundred times, i.e. fifty in each rak'ah. In this respect, it is narrated (by Al-Khatib on the authority of Ibn Umar) that the Messenger of Allah "Peace be upon him" told that whoever did so would not die until he should see his seat in the Garden, or until it should be seen for him (by others). let not him also leave the two-rak'ah prayer of greeting the mosque, even if the imam is delivering his sermon, but he should rather make them short. However,

it is the Messenger of Allah "Peace be upon him" who issued this command. According to a strange narration, once the Messenger of Allah "Peace be upon him" kept silent for the one who entered (the mosque) until he prayed them. According to the Kufis, if the imam keeps silent for him, he then should pray them.

It is desirable, on that day or on its eve, to offer a four-rak'ah prayer with the help of four Surahs: Al-An'am, Al-Kahf, Ta ha, and Ya Sin. But in case he could not recite them well, let him substitute for them the Surahs of Ya Sin, Luqman, Ad-Dukhan and Al-Mulk. But let not him leave reciting those four Surahs on the night of Friday, for their excellence is very great. Whoever cannot recite them well should then recite what he can do well, and it is equal to an entire recital of the Qur'an for him. He should recite so much the Surah of Al-Ikhlas. It is desirable to offer the prayer of Tasbih, according to the way that will be discussed in the Chapter on the Voluntary prayers, for it is narrated that the Messenger of Allah "Peace be upon him" told his uncle Al-Abbas to pray it on every Friday. Ibn Abbas was eager not to leave offering this prayer on Friday after the sun decline, and he told of the magnificence of its excellence. It is better to devote one's time up to the sun decline to the prayer itself, and the period after the Friday congregation up to mid-afternoon to the listening to knowledge, and after that up to sunset to Praising and Asking for Allah's Forgiveness.

The sixth: giving alms is desirable so much on that day in particular, and its reward is multiplied many times, with the exception of him, who begs during the imam's sermon, and interrupts his speech, for indeed, this is undesirable. According to Salih Ibn Muhammad: A needy indigent begged (the people on Friday congregation) while the imam was delivering his sermon, and he was sitting by the side of my father. A man gave my father a fragment to convey it to him, but my father rejected to take it. according to Ibn Mas'ud: "If a man begs the people in the mosque, he will not deserve to be given; and if somebody begs the people in return for his recital of the Qur'an, give him nothing." Some learned men disliked to give alms to those who beg in a mosque, wherein they step over the necks of the people, unless one begs while standing or sitting in his place, without passing over the necks of others.

Ka'b Al-Ahbar said: "He, who attends the Friday congregation and then turns away and gives a pair of different things as alms, and then returns and performs two *rak'ahs,* making perfect their Bowings, Prostrations and submission, and then says: 'O Allah! I ask You by Your name, in the name of Allah, Most Gracious, Most Merciful, and in Your Name, besides Whom there is no God, the Living, the Self- Existing, whom neither slumber nor sleep takes', does not ask Allah anything but that He will give it to him." According to one of the early righteous men: "If one feeds an indigent on Friday, and then goes very early in the morning (to attend the Friday congregation), and causes no harm to anyone, and says, once the imam utters the End Salutation: "In the Name of Allah, Most Gracious, Most Merciful, Ever-Living, Self-Subsisting, Eternal: I ask You to forgive me, bestow mercy upon me, and rescue me from the fire (of Hell)", and then

supplicates him with whichever invocations seems to him, it will receive answer from Him."

The seventh: let one specify Friday only to the hereafter, on which he should refrain from any of the worldly matters and affairs, and rather address himself so much to the devotional recitals of litanies (and sections from the Qur'an and celebrations). Furthermore, let not him begin any journey (he intends to make) on that day, for it is narrated that he, who sets out on journey on the night of Friday, his two accompanying angels invokes evil upon him. However, it is forbidden if it is to start just after dawn, unless one will miss the company of the fellow-travellers. It is disliked, according to an early man, to buy water from the water-carrier in the mosque, for the purpose of drinking or donating it to the wayfarers, in order not to be sold in the mosque itself, in which it is undesirable to practice transaction. But they are of the opinion that there is no harm (to buy it and) give a bit (of money, i.e. its price) outside the mosque and then bring it to be taken or donated to the wayfarers in the mosque. In short, one should, on Friday, do much of his litanies and good deeds, for indeed, if Allah Almighty loves anyone of His servants, He will engage him, in the meritorious times, in the most excellent deeds, and if He dislikes a servant, He will engage him, in the meritorious times, in the worst deeds, in order to make his punishment more painful, and his aversion more intensive, through depriving him of the blessing of the time, and causing him to violate its inviolability. On the other hand, there are many supplication, which are desirable on Friday in particular, and they will be mentioned later in the Book of Supplications, Allah Willing: and Allah's blessing an peace be upon every well-chosen servant.

CHAPTER SIX: ON THE DIFFERENT PROBLEMS WHICH CAUSE GENERAL DISTRESS, OF WHICH A DEVOTEE NEEDS TO HAVE KNOWLEDGE

As to the problems whose occurrence is rare, we've discussed them in detail in the books of jurisprudence.

The Problem of the Slight Act*:* Although it does not make valid the prayer, it is undesirable, unless there is need for it, such as to avert a passers-by (in front of the praying man), and to kill a scorpion that one fears and can kill with one or two blows, but when they are three, they become too many, and thus invalidate the prayer. likewise one may avert from himself a louse and a flea, once he is harmed by them; and the same is true of his need of scratching, which disturbs him from submissiveness. Mu'adh used to catch a louse and a flea during the prayer, and Ibn Umar used to kill a louse and a flea during the prayer, to the extent that the blood would appear on his hand. According to An-Nakh'i: "One could catch and disable it and there is no blame against him if he kills it." According to Ibn Al-Musayyab : "He could take and benumbs it and then throws it down." According to Mujahid: "The dearest to me is to let it alone unless it harms him, and diverts him from his

prayer: in this case, one should disable it enough so as to cause no harm to him and then throw it away."

This is only a concession, otherwise it is out of perfection to guard against the action, no matter slight it might be. In this connection, one of them was used not to drive away a fly, for he said: "I will not accustom myself to that (act), lest it would corrupt my prayer for me, recalling in memory what I heard about the wicked who are patient before kings under great suffering, and do not move." When one yawns, there is no harm in putting his hand over his mouth, which is preferable. If he sneezes let him praise Allah in himself, without moving his tongue. If he belches, let not him raise his head up towards the sky. If his garment falls down, let not him set it right, and let him do so with the ends of his turban, for all of that is undesirable, unless it is necessary.

The problem of praying in sandals: it is permissible, although putting off both sandals is very easy. However, it is not for the difficulty of taking off both footwears that there is concession (to perform ablution in them), but for the fact that this kind of filth is pardonable. The same applies to the leather socks. It is narrated (by Ahmad, Abu Dawud, Ibn Majah and Al-Hakim on the authority of Abu Sa'id Al-Khudri) that the Messenger of Allah "Peace be upon him" offered prayer (at first) in his sandals, and then he took them off, with the result that the people also took off theirs. He asked them: "Why have you taken off your sandals (in prayer)?" they said: "We saw you having taken off yours, and thus we've taken off ours." On that he "Peace be upon him" said: "Gabriel "Peace be upon him" came to me and told me that there was filth in them. So, if anyone of you intends to enter the mosque (in his sandals), let him turn his sandals, and catch a glimpse of them: if there is filth in them, let him rub it against the earth, and then offer prayer in them."

According to somebody, to offer prayer in both sandals is more excellent, for the Messenger of Allah "Peace be upon him" asked them: "Why have you taken off your sandals?" but this is exaggeration, for the Messenger of Allah "Peace be upon him" asked them only to show to them the reason for which he took off his sandals, knowing that they did only in conformity with his act. According to the narration (of Muslim) on the authority of Abdullah Ibn As-Sa'ib, the Messenger of Allah "Peace be upon him" took off his sandals in prayer. Thus, as long as he "Peace be upon him" did both, (there is no harm either to put on or put off them in prayer). But, if one takes them off, let not him put them on his right nor on his left side, lest the praying place would become narrow, and the row (of praying men) would be interrupted.

He then should place them in between his legs, but not behind him, lest his attention would be diverted to them during the prayer. It seem that those who see it better to offer prayer in sandals observe this notion, i.e. one's attention might be diverted to them (during the prayer). In this context, it is narrated (by Abu Dawud) on the authority of Abu Hurairah "Allah be pleased with him" that the Messenger of Allah "Peace be upon him" said: "If anyone of you prays (and choose to leave his sandals during the prayer), let him place them in between his

legs." Abu Hurairah himself said to another man: "Place them in between your legs, and cause no harm to a Muslim by them." but (according to the narration of Muslim on the authority of Abdullah Ibn As-Sa'ib) the Messenger of Allah "Peace be upon him" placed his sandals on his left side. However, he did so because he was the imam, and the imam has the right to put them on his left side, since none stands on his left. It is more fitting not to place them in between his legs, lest they would divert his attention. But rather let them in front of his feet; and perhaps this is what is intended by the narration. According to Jubair Ibn Mut'im: "Putting one's sandals in between his feet is an innovation."

A problem: if one spits during the prayer, his prayer will not be invalid, for it is considered a slight act, and what produces no sound could, by no means be regarded as speech, as well as it does not appear in the form of letters. But it is undesirable. So, it should be avoided, except in accordance with the way that is permitted by the Messenger of Allah "Peace be upon him". It is narrated (by Muslim, Abu Dawud and others on the authority of Jabir that) once, the Messenger of Allah "Peace be upon him" saw a sputum on the wall of the direction of the Qiblah of the mosque, which provoked his anger severely, and he came and removed it with the lower part of date-stalk. Then he said: "Bring me (any kind of) scent." And the Messenger of Allah "Allah's blessing and peace be upon him" smeared the traces of the sputum with saffron. Then, he turned his face to us and said: "Which of you is pleased to have somebody spit in his face?" we said: "No one." On that he resumed: "When anyone of you is in prayer, Allah Almighty becomes between him and the Qiblah, (or according to another version, he, indeed, faces his Lord Almighty). So, let not him spit on his right, nor in front of him, but, (if it is necessary for him to spit) let him spit on his left or under his (left) foot; and in case he is in urgent need to do, let him spit in his garment, and do with it as such." He then rubbed its parts with each other.

A problem: there are two points for the standing of the one led in prayer: one in accordance with the tradition, and the other in accordance with the obligation. As far as the point of tradition is concerned, the individual (who prays alone behind the imam) should stand on his right, drawn back from him a little, and the woman should stand behind the imam. But if she stands by the side of the imam, it will not be harmful, although she will have contradicted the tradition. In case there is a man besides her, let him stand by the right side of the imam, drawn back from him a little, and the woman behind that man. Furthermore, let none stand alone behind the row, but rather let him enter into the row, or (if it is difficult) draw somebody from the row to him (to stand beside him). It is true that his standing alone does not invalidate his prayer, but it is undesirable.

As far as the point of obligation is concerned, it pertains to the continuity of the row, i.e. to have a connection which joins both the imam and the one led in prayer, since both are in a congregation. If they are praying in a mosque, it suffices for a joining connection, for it has been constructed for that, and in this

case, there is no need for the connection of the row so much as for the recognition of the imam's acts. It is related that Abu Hurairah prayed on the roof of the mosque with the prayer of the imam (within the mosque). But if one led in prayer prays in the front of the mosque, in an adjacent roadway or open space and there is no obstacle of structure to separate them, the nearness of the measure of an arrow's bowshot distance is sufficient. There is sufficient connection in prayer as long as the act of one of them reaches the other. But the continuity of the row is stipulated only when one stands in the courtyard of a house on the right or the left of the mosque, with its door open to the mosque, and the condition in this case is that the row of the mosque should extend to the inside of the courtyard's passageway, without a break, to such courtyard. Then the prayer of the one who is in that row and what is behind it is valid, but not the prayer of the one who is in front of it. This is the rule of the separated buildings. But as for a single building and a single court, they are like an open space (in which no row continuity is stipulated).

A problem: When the late-comer arrives at the time the imam is in the last portion of his prayer, let him consider it the first portion of his prayer. So let him come into agreement with the *imam,* and build upon that, and let him recite the *Qunut* Supplication in the morning at the last portion of his own prayer, even though he has recited the *Qunut* Supplication in the morning at the last portion of his own prayer, even though he has recited the *Qunut* Supplication, along with the imam. If he in time joins a part of the Standing Posture along with the *imam,* let not him engage himself in the Supplication, but rather let him begin with the Fatihah, and let him do it quickly. Then, if the *imam* does the Bowing before he finishes the Fatihah, and he is able to catch up with him a short while before his rising from the Bowing, let him finish it. But if he is unable, let him come into accord with the *imam* and bows when he does. A part of the Fatihah has the authority of the whole of it, so the Fatihah falls away from him because of their going ahead of him. If the *imam* bows while he is in the midst of reciting the *Surah* let him break it off.

If he catches up with the *imam* in the prostration posture or in the sitting for testification, let him utter the *Takbir of assuming the prayer,* and sit, without uttering the *Takbir* of transitions, unlike the case when he catches up with the *imam* in the Bowing, for he utters the *Takbir* for the second time in the bending over because that is a transition reckoned for him, and the *Takbirs* are for the original transitions, not for incidents in the prayer on account of following the *imam* on the part of the late-comer. But he will not be considered to have caught up with the *rak'ah* unless he does not feel at ease in that position of bowing while the *imam* is still within the time limit of those bowing with him. Yet, if his feeling at ease in the position of bowing is not complete until after the *imam* has passed out of the time limit of those bowing, that *rak'ah will be regarded to have* escaped him.

A problem: Let him whom the Zhuhr prayer escapes up to the time of Asr prayer perform the Zhuhr prayer first, and then the Asr. But if he begins with the Asr prayer, that may do, but in this case he will have left what is preferred, and

come under the risk of disagreement. However, if he finds an *imam* to follow, let him offer the Asr prayer and then offer the Zhuhr prayer after it. of a surety, the Congregational prayer has more claim to be offered first. But if he offers prayer individually in the early portion of the time, and then catches up with the Congregational prayer, let him offer prayer in the congregation, and state the Intention of the prayer of the time, and Allah will take account of whichever He wills. But if he states the Intention of a prayer that has escaped, or of a Voluntary prayer, it is permissible. If he has just offered a prayer in congregation, after which he catches up with another congregation, let him state the Intention of a prayer that has escaped, or a Supererogatory prayer, for there is no point to repeat a prayer which has been fulfilled in the congregation, even though it is acceptable only for the sake of assuring the excellence of Congregational prayer.

A problem: If one offered prayer and then saw filth on his garment, it is more desirable to offer prayer in lieu of it, even though it is not binding upon him. If he sees the filth on his garment during the prayer, let him throw it away, and complete his prayer; and it is desirable to restart it. the reference of that is the story or removing both sandals, when Gabriel "Peace be upon him" told the Messenger of Allah "Allah's blessing and peace be upon him" that they had filth on them, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" did not restart the prayer.

A problem: If one leaves the first testification, or the Qunut supplication, or the invocation of Allah's prayer and blessing upon the Prophet, or forgetfully does any act of those which might invalidate the prayer when done intentionally, or has suspicion as to how much he has prayed, whether three or four, let him depend upon what is (closer to) certainty, and offer both prostrations of forgetfulness before the End Salutation. But if he forgets to offer such prostrations, let him offer them after the End Salutation, whenever he remembers, as near (unto the time of prayer) as it could be. But if he offers those prostrations after the End Salutation, and after he had broken his ablution, his prayer will have been invalid, for when he enters into the state of prostration, he seems as if he has made his End Salutation out of place through forgetfulness, with which he could not dissolve from the prayer, and rather he might return to the prayer; and for this reason, he should restart the End Salutation after both prostrations. In case he remembers both prostrations of forgetfulness after his leaving the mosque, or after a long time which has separated him from the current prayer, it will have escaped him.

A problem: It pertains to the evil *Suggestion which befalls one during the Intention to offer prayer.* It results from mental disorder, or from ignorance of the religious law. That's because to submit to Allah's command is likely the same as to submit to the command of anyone else, and to glorify His is likely the same as to glorify anyone else, in so far as the purpose is concerned. Anyone whom a learned man visits stands up (to show respect) for him. Then has he to say: "I have the intention to rise and stand, in *exaltation* of the entrance of the honourable Zaid, on account of his excellence, synchronizing my action with his entrance, turning

to him with my face" he would be weak-minded. Nay, but in accordance with the way in which he sees him, and as much as he becomes well-aware of his excellence, the desire for magnification rises in him of itself, and stimulates him to stand up, and he becomes a magnifier, except when he rises for another occupation, or rises in a state of heedlessness.

The Stipulation for the prayer to be "Zhuhr" "an obligatory fulfillment of obligation" so that the obedience may be perfect, is like the stipulation for the standing of the host to be synchronous with the entrance of the learned man, along with facing the one coming in, and along with the absence of any motive else other than that, and joined with the purpose of glorifying Him by means of the standing up, in order that the standing up may be magnification. For, if he were to stand up, turning his back, or wait and then stand up after a while, he would not be a magnifier.

Then, these qualities are required to be known and intended by the worshipper. However, there presence in the self does not last no longer than a single moment, but only setting the order of wording which indicate them lasts longer, be it uttering them by the tongue or thinking of them with the mind. So, he, who understands not the Intention of the prayer as such, does not understand what intention really is. For it has nothing more than that you were invited to offer prayer at a certain time, and you responded accordingly and stood up to offer it. So, distraction of mind through evil suggestions (coming from the devil) is absolute ignorance, for these purposes and kinds of knowledge are combined in the self in one state, and are not separated out in the mind into independent elements in such a way that the self may go through and consider them, for there is a difference between the presence of a thing in the self and differentiating it in the thought.

Presence is the opposite of absence and heedlessness, even though it is not differentiated. For, anyone who has knowledge of an originated thing, for example, knows it with one knowledge and in one state, but this knowledge includes different kinds of knowledge which are present even though they are not differentiated. For, anyone who has knowledge of an originated thing has knowledge of the existent and the non-existent, and of coming before and coming after, and time, and knows that the coming before belongs to non-existence and coming after to existence. These kinds of knowledge are included under the knowledge of the originated thing, as attested by the fact that if anyone who has knowledge of an originated thing and has no further knowledge about it, says: "I have never known it" in reply to the question: "Did you know the coming before only, or the coming after, or non- existence, or the coming before of the non-existence, or the coming after of the existence, or time, which is divided into past and future" he would be a liar, and his speech would contradict his statement: "I know the originated thing."

From the ignorance of this point distraction is aroused. Then indeed the distracted man imposes on himself the task of presenting in his heart the fact that it is a noon time act, and that it is a performance of a duty at its prescribed stated

time, and that it is an obligation, all in one state, differentiated into its various expressions while he observes them; and of a surety, this is absurd. Were he to impose that task on himself in standing up for a learned man, it would be impossible for him. So, by this knowledge, distraction is warded off, that's, simply to know that obedience to the command of Allah in the Intention is like obedience to the command of someone else.

Nevertheless, I add to it, by way of facilitation and concession, saying: Were the one who is distracted not to understand what the Intention is without the presence of these things separately, and were he not to picture within himself the obedience all at once, and were he to present the whole of that during *Takbir*, from its beginning to its end, so that he would not finish *Takbir* before he has secured the Intention, this would surely suffice him. We would not burden him with the task of joining the whole of that to the beginning or to the end of the *Takbir*, for that would be an excessive burden. Had that been commanded, a question about it would have occurred to the first believers, and one of the Companions would have been distracted in the Intention. So, the absence of the occurrence of that is a proof that the command is on an easy basis. Therefore, it is fitting that the one who is distracted should be content with whatever way is made easy for him, so that it may become habitual for him, and distraction may leave him. He should not demand of himself painstaking precision in that, for the effort to be more precise increases distraction. We have mentioned in the *Religious and Legal Verdicts some* aspects of the precise requirements in the analysis of the cognitions and purposes connected with the Intention, which the learned men need to know. But as for the laymen, they might be harmed by hearing them, with distractions aroused. For this reason, we have relegated them from the present discussion.

A problem: the one led in prayer should not precede the imam in bowing, or prostration, or in rising from both, or in anyone of all the other acts of the prayer, nor should he also synchronize his movements with the imam's: but, let him rather follow him, and imitate his acts; and this is the meaning of emulation. But in case he synchronize his acts with the imam's intentionally, his prayer will not be regarded as invalid, just as when he stands by his side, without being back from him. But if he precedes him, there is difference whether his prayer should or should not be regarded as invalid; and it is not unlikely to be judged as such, in comparison with the case in which he becomes ahead of him in position. However, this (judgement of its invalidity) is more fitting in view of the fact that the congregation is a following in act and not in position. It is true then that the following in act is more important.

But the stipulation of not becoming ahead in position is to facilitate the following in act, and realize the image of following, since it is fitting for the followed to be ahead of the follower. For this reason, there is no justification for preceding the imam in act unless it is done forgetfully. So the Messenger of Allah "Allah's blessing and peace be upon him" strongly criticized him who does so, (as shown from the narration on the authority of Abu Hurairah in which he said):

"Does the one who raises his head before the imam not fear that Allah Almighty might turn his head into that of a donkey?"

As for one's delay from the imam as much as no more than an act, it does not invalidate the prayer. The example of it is that the imam takes the straight position from bowing, while the one led in prayer has not bowed yet. But to delay to such a limit is undesirable. If the imam places his forehead on the ground (in prostration), while the one led in prayer has not finished up to the time limit of those who are bowing, his prayer will be invalid; and similarly, if the imam places his forehead on the ground for the second prostration, and the one led in prayer has not performed the first prostration (his prayer will also be invalid).

A problem: It is incumbent upon him who attends the prayer, on seeing any vile act or mistake during the prayer, to change it, and have strong disapprobation for its doer; and if this vile act issues from an ignorant, he should then behave gently towards him, and teach him (what is right). This implies, for example, the order to make straight the rows, prevents anyone to stand alone outside the row, to criticize him who raises his head before the imam, and the like of that. (It is narrated in Al-Firdaws (the Paradise) on the authority of Anas that) the Messenger of Allah "Peace be upon him" said: "Woe to the learned man from the ignorant if he does not instruct him."

According to Ibn Mas'ud "Allah be pleased with him": "He, who sees anyone, having committed mistake in his prayer and does not forbid him, is, to be sure, his partner in its sin." According to Bilal Ibn Sa'd: "If a mistake is hidden, it will cause no harm but to its doer; but if it becomes apparent without being changed, its harm will extend to the public." According to a certain narration, Bilal was in the habit of making straight the rows to the point of beating their heels with his stick. It is narrated that Umar "Allah be pleased with him" said: "Search for your brothers in prayer, and if you miss them, then, you should visit them and enquire about their health in case they are suffering from ailment, and if they are healthy (and do not attend the prayer in congregation), you should remonstrate with them, by expressing disapprobation for leaving the Congregational prayer." However, one should not indulge in such remonstration (for leaving the congregational prayer). The early men used to go as far in that point as to carry the bier to him who remained behind the congregational prayer, in reference to the fact that it is the dead and not the living who would remain behind the prayer in congregation.

When one enters the mosque, let him turn directly to the right side of the row. During the lifetime of the Messenger of Allah "Peace be upon him" the people forced each other in crowds for the right side of the row that it was said to him (According to the narration of Ibn Majah on the authority of Umar): "The left side of the mosque has become idle." On that the Messenger of Allah "Peace be upon him" said: "He who inhabits the left side of the mosque will receive a double reward." If one finds no place in the row for himself, and at the same time, he finds a boy in the row, who has not yet attained the age of puberty, he

might take him out of the row and enter the row in his place, and turn back the boy.

This is what we like to mention of the problems, which cause general distress; and the rules of the separate (supererogatory) prayers will be discussed in the Book of Regular Divisions, Allah Willing.

CHAPTER SEVEN: ON THE SUPEREROGATORY PRAYERS

It should be known that what is beyond the obligatory prayers could be divided into three categories: the traditional prayers; the voluntary prayers; and the desirable prayers. By the traditional prayers we mean such of prayers as the regular performance of which has been handed down from the Messenger of Allah "Allah's blessing and peace be upon him" such as the constant rak'ahs to be offered after the obligatory prayers, the Duha prayer, the Witr prayer (to be offered after Isha'), the Tahajjud prayer (to be offered during the third portion of the night), etc, for the tradition means the path which should be followed.

By the desirable prayers we mean such of prayers as whose great excellence has been transmitted, even though the regular performance of which has not been narrated, like, as we shall relate, the prayers which are offered on certain days and nights of the week, the prayer on coming out of and entering the house, and the like of that. By the voluntary prayers we mean what is beyond all of that, in connection with which there is no narration, but the servant does voluntarily, to fulfill his desire to have private talk with Allah Almighty through the prayers the great excellence of which has been pointed out by law in general. In this way he seems to be a free donator, since he is not urged to offer those certain prayers, even though he is required to offer prayer in general. To do anything voluntarily is to donate it.

Those three categories are given the name of supererogatory in so far as the supererogatory is beyond what is obligatory. Our purpose is to use such terms as traditional, desirable, voluntary and supererogatory in their technical sense, in order to define those concepts; and there is no blame upon anyone to change the terms, since there is no strictness about the usage of terms after understanding their meanings. Each of those categories has degrees of superiority in accordance with the narrations which pertain to their merits, and the duration of the regular performance of them on the part of the Messenger of Allah "Allah's blessing and peace be upon him", as well as the strength of authenticity, reliability and celebrity of the related narrations and traditions. For this reason, it is said, for instance, that the traditions of the congregational prayer are more excellent than those of the individual prayer. However, the most excellent from amongst the congregational traditions is the Id prayer, followed by the eclipse prayer, and then the prayer of Istisqa' (invoking for rain). But the most excellent from amongst the individual traditions are the Witr prayer, followed by both rak'ahs (to be offered before) Fajr prayer, and then the other fixed prayers to be offered after the obligatory ones, in accordance with their variations.

Furthermore, it should be known that the Supererogatory prayers, in relation

to their appurtenances (i.e. their connection with the circumstances and occasions on which they happen), are divided into: those connected with causes, such as the Eclipse of the Sun, and the invocation for Rain; those connected with seasons, and those connected with seasons are divided into: what is repeated with the recurrence of day and night, what is repeated with the recurrence of the week, or what is repeated with the' recurrence of the year. All are divided into four categories:

The First Category: That Which Is Repeated With The Recurrence Of Days And Nights

It is of eight items, five of which are to be performed regularly following the five obligatory prayers, in addition to three after them, i.e. the Duha prayer, the prayer between both Maghrib and Isha' (obligatory prayers), and the Tahajjud prayer.

The first is the regular two-rak'ah prayer prior to Fajr (Dawn). (It is narrated by Muslim on the authority of A'ishah that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "The two rak'ahs (to be offered just before) Fajr are better than all of the world and what it contains." Its due time starts with the rise of the real dawn, i.e. when the streaks of its light seem horizontal not vertical. But it is difficult to recognize that only with the eye, particularly during its early birth, unless one learns the mansions of the moon or is well-acquainted with the conduction of its appearance with the stars visible to the sight, and so deduces it from the stars. He may know it from the moon on two nights of the month, for the moon rises at the time of dawn on the twenty-sixth night, and the morning appears at the setting of the moon on the twelfth night of the month. This is regular, with slight indiscretion in some of the signs of the zodiac, the explanation of which is lengthy. The learning of the mansions of the moon is one of the important tasks due upon the devotee, in order to watch by it the measurements of times at night and in the morning.

On the other hand, the due time of performing the two-rak'ah prayer before Fajr finishes by the end of the due time of the obligatory prayer of Fajr itself, i.e. with the rise of the sun, even though it is out of the right way of sunnah to offer them before Fajr (at any time one performs it). but if he enters the mosque and the obligatory prayer has been established, let him engage in the obligatory prayer, depending upon the narration (of Muslim on the authority of Abu Hurairah) in which the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the prayer is established, there should be no prayer to be offered but the written obligatory prayer." Once he finishes from the obligatory prayer, let him stand and offer the two-rak'ah prayer of Fajr.

It is right to say that their fulfillment is due as long as they occur before sunrise, in view of the fact that they follow the obligatory prayer just in its due time; and it is out of the right way of tradition to observe the sequence between them, in relation to bringing them forward, and following them with the obligatory prayer provided that he should not meet a congregation, for in this

case, the sequence should be reversed, and they should be performed out of the fulfillment of prayer in the prescribed time. Nevertheless, it is more desirable to offer both rak'ahs in the house, and make them short, and then go to the mosque, and offer there the two-rak'ah prayer of greeting the mosque, after which he should sit down and offer no prayer before he offers the obligatory written prayer. It is desirable to spend the period between the Fajr prayer and the rise of the son in the celebration (of Allah's Praises) and contemplation (of His Favours and Graces), and be satisfied with the obligatory prayer of Fajr.

The second is the constant prayer (to be offered before and after) Zhuhr (Noon) prayer; and they are of six rak'ahs, two of which after the obligatory prayer, and they are fixed tradition, and the remaining four before it, and they belong to the tradition, even though less fixed than the former. In this respect, it is narrated (by Abd Al-Malik Ibn Habib on the authority of Abu Mas'ud, even though Al-Ghazali narrates it) on the authority of Abu Hurairah that the Messenger of Allah "Peace be upon him" said: "He, who offers four rak'ahs just after the sun passes the meridian, in which he makes perfect their related recitation, bowings and prostrations, seventy thousand angels pray with him, and keep asking for Allah's Forgiveness for him until the night."

It is narrated (by Ahmad, Abu Dawud and Ibn Majah) on the authority of Abu Ayyub Al-Ansari that the Messenger of Allah "Peace be upon him" never failed to offer four rak'ahs just after the decline of the sun, which he used to prolong, and he said: "At that time, the gates of the heaven are open, during which I like to have a good deed raised for me." This narration is confirmed by that of Umm Habibah (by An-Nasa'i and Al-Hakim), the wife of the Prophet "Peace be upon him", in which she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers twelve rak'ahs regularly on a day and a night (as supererogatory) other than the obligatory written prayers, a house will be built for him in the Garden: two before the Fajr (obligatory prayer); four before the Zhuhr (obligatory prayer), and two after it; two before Asr (obligatory prayer); and two after the Maghrib (obligatory prayer)."

(It is further unanimously narrated) on the authority of Ibn Umar "Allah be pleased with both": I remembered from The Messenger of Allah "Allah's blessing and peace be upon him" ten rak'ahs to be offered as supererogatory prayer regularly everyday..." and he mentioned the same as Umm Habibah mentioned with the exception of the two-rak'ah prayer before Fajr, concerning which he said: "None was admitted to the Messenger of Allah "Peace be upon him" at that time, but my sister Hafsah told me that he used to offer a two-rak'ah prayer in his house, and then come out (to the mosque)." He mentioned in his narration that (the Prophet used to offer) two rak'ahs before Zhuhr, and two after the Isha'; and in this way, the two rak'ahs have become more assured than the four.

The due time of those begins with the decline of the sun, and the decline is known by the increase of the shade of the persons standing erect, inclining to the

direction of the East, since the shade of a man falls to the direction of the west as long at the emergence of the sun; and as much as the sun continues to rise, the shade gradually becomes less, and swerves from the direction of the west until the sun reaches the utmost degree of its elevation, which is the measure of midday, and that is the utmost degree of the shortness of the shade. Then, when the sun passes from the utmost degree of elevation, the shade begins to lengthen; and when such increase of length becomes appreciable to the sense, the due time of noon begins.

It is known, of a surety, that the sun decline according to the knowledge of Allah occurs before it, but no obligations are due in connection with anything that is beyond the observation of the sense. The amount of the shade remaining, which is cast from a man and goes on increasing, becomes long in winter and short in summer. The utmost degree of its length is when the sun reaches the first of Capricorn, and the utmost degree of its shortness is when it reaches the first of Cancer. This is known by means of feet and measurements.

From among the methods which are at hand for verification, the one who is excellent in observation of the stars might take on, a mention might be made of that according to which he should note the axis of the north at night, and place upon the earth a square board in a symmetrical position, making one of its sides towards the polar-axis in a position, so that if you were to suppose a stone to fall from the axis to the earth, and then suppose a line to be extended from the place where the stone falls to the side of the board which is near it, then the line woulc form upon the board two right angles, i.e. the line would not be inclining to either one of the two sides. Then set up a post upon the board, vertically and symmetrically, in the place of the mark, which is opposite to the polar-axis. Its shade falls upon the board at the first portion of the day, inclining towards the direction of the west on the side of line (a). In the east side it continues to incline until it superimposes itself on line (b), so that, as it moves, should its end be extended, it would reach in a straight line to the place of the falling of the stone, parallel to the east and the west sides of the board, without inclining to anyone of them. When its inclination to the west side ceases, the sun reaches the utmost degree of its elevation, and then, when the shade swerves from the line which is upon the board to the east side, the sun has passed the meridian. This is perceived by the sense, with verification of the time which is close to the beginning of the passing of the meridian as it is in the knowledge of Allah. Then you make a mark at the end of the shade when it swerves, and so, when the shade from the mark becomes like the post itself in length, the time of *Asr,* i.e. afternoon, begins. There is no harm in having this amount of knowledge of the passing of the meridian, As drawn above.

The third is the constant four-rak'ah prayer to be offered before Asr (Afternoon). In this issue it is narrated (by Abu Dawud and An-Nasa'i on the authority of Ibn Umar, even though Al-Ghazali relates it) on the authority of Abu Hurairah that the Messenger of Allah "Peace be upon him" said: "Allah's mercy be upon a servant who offers a four-rak'ah prayer before Asr (obligatory prayer)."

To do so in the hope of being included in the invocation of the Messenger of Allah "Allah's blessing and peace be upon him" is constantly desirable seeing that his invocation should inevitably receive answer (from Allah Almighty). But even, he was not so much regular in performing those four-rak'ah prayer before Asr as he was in performing the constant two-rak'ah prayer before Zhuhr.

The fourth is the constant two-rak'ah prayer to be offered after Maghrib (Sunset) obligatory prayer, and there is no difference in the narrations pertaining to them. but as to the two-rak'ah prayer before it, it has been handed down from such holy companions as Ubai Ibn Ka'b, Ubadah Ibn As-Samit, Abu Dharr, Zaid Ibn Thabit, and others. (according to an unanimous narration) Ubadah or somebody else said: "Whenever the Adhan of Maghrib prayer was pronounced, the holy companions of the Messenger of Allah "Peace be upon him" would hasten to the pillars (of the mosque) and offer a two-rak'ah prayer." (According to the narration of Muslim on the authority of Anas in which) he said: "We used to offer a two-rak'ah prayer before the Maghrib (obligatory prayer) that one entering the mosque would think we've prayed Maghrib and thus he would ask: "Have you prayed Maghrib?"

however, this is implicit from the general application of the statement of the Messenger of Allah "Allah's blessing and peace be upon him" (according to what is unanimously narrated on the authority of Abdullah Ibn Mughaffal): "Between each Adhan and Iqamah, there is a supererogatory prayer to be performed by him who likes to do it (voluntarily)." Ahmad Ibn Hanbal used to pray them, and when the people criticized him he left offering them. when he was asked about that he said: "I do not see the people praying them, thereupon I've left offering them." he further said: "It is good that a man should pray them in his house and whereas he is not seen by the people."

The due time of Maghrib begins with the disappearance of sun from sights in a plain land which is not surrounded by mountains. But in case it is surrounded by mountains from the direction of the West, let him wait until he sees the appearance of darkness from the direction of the East, (depending upon what is unanimously narrated on the authority of Umar in which) the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the (darkness of the) night appears from here (i.e. the East) and the (light of the) day disappears from here (i.e. the West), this is the due time at which the fasting person should break his fast." It is more desirable to hasten to offer Maghrib prayer; and if it is delayed to be offered before the disappearance of the red dusk, it will be performed out of the fulfillment of an obligatory prayer in its prescribed time, in spite of undesirability. One night Umar delayed offering Maghrib prayer until a star appeared, thereupon he emancipated a slave (by way of expiation). When Ibn Umar delayed offering it until two stars appeared, he emancipated two slaves (by way of expiation).

The fifth is the constant four-rak'ah prayer to be offered after the Isha' (Evening) obligatory prayer. (It is narrated by Abu Dawud) that) A'ishah said: "The Messenger of Allah "Peace be upon him" used to offer a four-rak'ah prayer

after the last obligatory prayer of Isha, and then go to bed."

One of the learned men, depending upon the various narrations in this respect, chose to make the number of the constant rak'ahs seventeen, like that of the obligatory prayers: two before the Morning prayer, four before and two after Zhuhr, four before Asr, two after Maghrib, and three after the last obligatory prayer of Isha, i.e. the Witr prayer. But if you know the various narrations pertaining to the supererogatory prayers, there will be no significance of fixing a certain number for them. (According to the narration of Ahmad, Ibn Hibban and Al-Hakim on the authority of Abu Dharr) the Messenger of Allah "Peace be upon him" said: "The prayer is the best of (deeds and the one offers it is in the best of) positions: let one do much of it if he so likes, or little if he so likes." In this way, the choice of every devotee agrees with his desire for doing good. Some of those supererogatory prayers, as we have mentioned, seem to be more fixed than others, and it is more implausible to leave what is more fixed, seeing that the obligatory prayers will be completed with the supererogatory prayers (on the Day of Judgement). So, he, who does not offer much of them is about to have even no obligatory prayer safe from being in need of completion.

The sixth is the Witr prayer. (It is narrated by At-Tirmidhi and Ibn Majah on the authority of Ibn Abbas, and Ibn Adi that) Anas Ibn Malik said: The Messenger of Allah "Peace be upon him" used to offer three rak'ahs for Witr after Isha' prayer, and recite in the first rak'ah (the Surah which begins with "Exalt the Name of your Lord, Most High", in the second "O you who rejec faith" and in the third "Say: 'He is Allah, the One and Only'". According to the narration (of Muslim on the authority of A'ishah) the Messenger of Allah used to offer after Witr prayer two rak'ahs while sitting, or according to another version, sitting cross-legged. According to the narration (of Al-Baihaqi on the authority of Abu Umamah) whenever the Messenger of Allah "Peace be upon him" intended to go to bed, he would drag himself to it, and offer on it a two-rak'ah prayer before he would lie, in which he would recite both Surahs of Az-Zalzalah and At-Takathur, or Al-Kafirun according to another version.

On the other hand, it is permissible to have Witr prayer connected with, or separated with a single or a pair of salutations. The Messenger of Allah "Allah's blessing and peace be upon him" offered a single rak'ah for Witr (according to a certain narration) and three, five, up to eleven with odd number of rak'ahs (according to the different narrations in that respect); and there is a questionable narration concerning the performance of thirteen (rak'ahs for Witr). But, the narration which raises the number to seventeen is very strange. Those rak'ahs which we've given the name of Witr belong to Muhammad's night (supererogatory) prayer, which are called Tahajjud; and of a surety, the performance of Tahajjud prayer at night is constant, and its great excellence will be discussed later in the Book of Regular Divisions.

There is difference about the most excellent of Witr prayer. It is said that offering a separate rak'ah for Witr is more excellent, since the Messenger of Allah "Allah's blessing and peace be upon him" used to offer a separate rak'ah for Witr

regularly. But it is also said that the Witr connected prayer is more excellent, since it removes the suspicion of contradiction (of opinions), particularly from the part of the imam, who might be followed by him who is not of the opinion that the separate rak'ah is regarded as prayer. If he offers the connected Witr prayer, let him state his intention of performing Witr prayer by means of all; and if he is satisfied with offering a single rak'ah for Witr after the two-rak'ah prayer to be offered after Isha', or even after the obligatory prayer of Isha' itself, let him state the intention to perform Witr prayer by it; and in this case it will be held valid. That is because the stipulation of Witr is to be offered with an odd number of rak'ahs, in order to make such of prayers as prior to it an odd number of rak'ahs; and of a surety, the single rak'ah does so. But if it is to be offered before Isha' obligatory prayer, it will not be held valid, i.e. one doing so will not attain the good reward of Witr prayer, which is much better for him than the red camels (the most expensive and the dearest to the ancient Arabs) according to the narration (of Abu Dawud, At-Tirmidhi and Ibn Majah on the authority of Kharijah Ibn Hudhafah), otherwise, the single *rak'ah* is valid whenever it may be performed. It is not valid before the Isha' prayer only because it violates the unanimity of the people concerning the act, and because what it causes to be an odd number (of rak'ahs) *prayer* by means of it does not precede it.

But in case he wants to offer three unconnected rak'ahs for Witr prayer, his intention concerning the first two is questionable: if he intends by them the Tahajjud prayer, or the constant prayer to be offered after Isha', they will not belong to the Witr prayer, and if he intends by them the Witr prayer, they themselves will not act as Witr, and the Witr is only what is after them. but it is more obvious that he should state his intention to offer Witr by them, in the same way as he does by the Witr of three-rak'ah prayer connected (with the obligatory or supererogatory prayer). However, the Witr has two different concepts: one is that it act as Witr in itself, and the other is that it aims to be given the quality of Witr by what comes after it; and in this case the total of three rak'ahs will act as Witr.

It is true then that the first two rak'ahs are part of the three-rak'ah prayer of Witr, but to acquire the quality of Witr depends upon the third one. If one then has the intention to make those two Witr with a third one, let him then state his intention to offer Witr by them, seeing that the third rak'ah acts as Witr in itself, as well as it makes Witr what is prior to it, unlike the two rak'ahs, which are not Witr in themselves, nor are they to make Witr what is prior to them, but they are made Witr by what comes after them. moreover, the Witr should be the conclusion of the night prayer, and thus it occurs after the Tahajjud prayer. The good merits of both Witr and Tahajjud, and the arrangement related to them will be discussed in the Book of the Arrangement of Regular Divisions.

The seventh is the Duha (Forenoon) prayer. To offer it regularly is one of the acts of resolute power and great excellence. The number of its rak'ahs is eight according to most of the narrations. It is narrated (unanimously) on the authority of Umm Hani', the sister of Ali Ibn Abu Talib, that the Messenger of Allah

"Peace be upon him" offered eight rak'ahs for Duha prayer, which he prolonged and perfected. But none else has narrated this number (of rak'ahs for Duha prayer). As for A'ishah, she mentioned (according to the narration of Muslim) that the Messenger of Allah "Peace be upon him" used to offer four rak'ahs for Duha, and add to them as much as Allah Almighty willed him to do. She did not fix the number of this increase. But he was regular on offering four at minimum, and sometimes he might pray more. It is narrated (by Al-Hakim on the authority of Jabir) that the Messenger of Allah "Peace be upon him" used to pray six rak'ahs for Duha.

As to its due time, it is narrated (by Ibn Majah, An-Nasa'i and others) on the authority of Ali that the Messenger of Allah "Peace be upon him" used to offer six rak'ahs for Duha prayer in two different times: when the sun rose high he would offer a two-rak'ah prayer; and this is the first portion of the first regular division of the day, as it will seem later. When the sun brightened up and became in the fourth part of the sky on the side of the East, he would offer four rak'ahs. But the first is when the sun mounts only the measure of half a lance, and the second is when a fourth of the day goes, in correspondence with the Asr prayer, for its due time is when a fourth of the day remains. Zhuhr prayer is at the middle of the day, and the Duha prayer is at the middle point between the appearance of the sun and its passing the meridian, just as the Asr is at the middle point between the passing of the meridian and the setting of the sun. This is the most excellent of the times. The due time of Duha prayer lies within the period from the ascent of the sun until what comes before its passing of the meridian.

The eighth is the constant performance of rak'ahs between both Maghrib and Isha' prayers; and it is fixed. The number of its rak'ahs has been handed down (according to the narration of At-Tabarani on the authority of Ammar Ibn Yasir, and At-Tirmidhi on the authority of Abu Hurairah) from the Messenger of Allah "Allah's blessing and peace be upon him" in which he said: "Between both Maghrib and Isha' prayers, six rak'ahs should be performed (constantly)." This prayer has a great excellence, and it is said that it is intended by the statement of Allah Almighty: " Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope." (As-Sajdah:16)

﴿ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا ﴿١٦﴾ ﴾

(It is narrated by Ibn Al-Mubarak on the authority of Ibn Al-Mundhir that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers prayer between both Maghrib and Isha' (obligatory prayers), (let him be sure that) it belongs to the prayer of those who turn to Him again and again (in true penitence)." (It is further narrated by Abu Al-Walid As-Saffar on the authority of Abdullah Ibn Umar that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who keeps himself in a gathering mosque in the period between both Maghrib and Isha' prayers, in which he speaks not but with prayer or Qur'an, it is incumbent upon Allah Almighty to build for him two palaces in the Garden, the width of each of which is as much as (a distance to be

covered in) one hundred journey, and between which a garden will be planted for him, and if all of the inhabitants of the earth go round it, it will extend to imply them." however, its remaining good merits will be discussed later in the Book of Regular Divisions, Allah Willing.

The Second Category: That Which Is Repeated With The Recurrence Of Weeks

It implies the prayers to be offered on each of the days and nights along the week. As for days, let's start with Sunday.

Sunday: It is narrated (by Abu Musa Al-Madini) on the authority of Abu Hurairah that the Messenger of Allah "Peace be upon him" said: "He, who offers a four-rak'ah prayer on Sunday, in each rak'ah of which he recites Al-Fatihah, in addition to (the Holy Verse which says): "The Messenger and the faithful believers have believed in what has been revealed to him from his Lord..." (Al-Baqarah 285)

﴿ ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيۡهِ مِن رَّبِّهِۦ ﴿٢٨٥﴾ ﴾

Allah Almighty writes for him as many good deeds as the number of every male and female Christian, give him a reward (equal to that) of a Prophet, writes to him (the reward of) both Hajj and Umrah, and write for him for each rak'ah (the reward of) one thousand prayers, and give him, for each letter (he recites in this prayer) a city full of pleasant-smelling musk."

It is further narrated (by Abu Musa Al-Madini) on the authority of Ali Ibn Abu Talib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Observe the Allah's Oneness through offering so much prayers on Sunday, for He Almighty is One, Who has no partner. He, who offers four rak'ahs after Zhuhr obligatory and constant prayer, in the first of which he recites Al-Fatihah and the Surah of As-Sajdah, in the second Al-Fatihah and the Surah of Al-Mulk, after which he recites testification and concludes (the first two rak'ahs) with the End Salutation, and then stands and offers two further rak'ahs, in which he recites Al-Fatihah and the Surah of Al-Jumu'ah, and then asks Allah Almighty (to fulfill for him) his need, it is incumbent upon Allah Almighty to fulfill for him his need."

Monday: It is narrated (by Abu Musa Al-Madini) on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers a two-rak'ah prayer at the advance of the day on Monday, in each rak'ah of which he recites Al-Fatihah and the Holy Verse of the Throne (i.e. Al-Baqarah 255)

﴿ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُۚ لَا تَأۡخُذُهُۥ سِنَةٞ وَلَا نَوۡمٞۚ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ مَن ذَا ٱلَّذِي
يَشۡفَعُ عِندَهُۥٓ إِلَّا بِإِذۡنِهِۦۚ يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡۖ وَلَا يُحِيطُونَ بِشَيۡءٖ مِّنۡ عِلۡمِهِۦٓ إِلَّا بِمَا شَآءَۚ
وَسِعَ كُرۡسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَۖ وَلَا يَـُٔودُهُۥ حِفۡظُهُمَاۚ وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ ﴿٢٥٥﴾ ﴾

Once, in addition to "Say: 'He is Allah, the One and Only" and both Surahs of

seeking refuge (with Allah from Satan) once each, and when he concludes with the End Salutation, he asks for Allah's Forgiveness ten times, and invoke Allah's Prayer and Blessing upon the Prophet "Peace be upon him" ten times, all of his sins will be forgiven for him by Allah Almighty."

It is narrated (by Abu Musa Al-Madini) on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who prays twelve rak'ahs on Monday, in each rak'ah of which he recites Al-Fatihah and the Holy Verse of the Throne (i.e. Al-Baqarah 255)

﴿ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُۚ لَا تَأۡخُذُهُۥ سِنَةٞ وَلَا نَوۡمٞۚ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ مَن ذَا ٱلَّذِي يَشۡفَعُ عِندَهُۥٓ إِلَّا بِإِذۡنِهِۦۚ يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡۖ وَلَا يُحِيطُونَ بِشَيۡءٖ مِّنۡ عِلۡمِهِۦٓ إِلَّا بِمَا شَآءَۚ وَسِعَ كُرۡسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَۖ وَلَا يَـُٔودُهُۥ حِفۡظُهُمَاۚ وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ ٢٥٥ ﴾

Once, and when he finishes he recites "Say: 'He is Allah, the One and only'" twelve times, and asks for Allah's Forgiveness twelve times, on the Day of Judgement, he will be called: "Where is so and so, son of so and so? Let's stand to take his reward from Allah Almighty." The first to be given of that reward will be one thousand suites, and he will be crowned and admitted to the Garden, whereupon he will be received kindly by one hundred thousand angels, each of whom will have a gift, and they will escort him until he goes round one thousand palaces of light, shining with brightness."

Tuesday: It is narrated (by Abu Musa Al-Madini) on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who prays ten rak'ahs on Tuesday, at midday, or at the advance of the day (according to another version), in each rak'ah of which he recites Al-Fatihah and the Holy Verse of the Throne (i.e. Al-Baqarah 255) once, and "Say: 'He is Allah, the One and Only'" thrice, no sin will be write (and accounted) against him for seventy days (to come), and in case he dies within those seventy days, he will have died as a martyr, and the sins of seventy years will be forgiven for him."

Wednesday: It is narrated (by Abu Musa Al-Madini) on the authority of Abu Musa Al-Khawlani from Mu'adh Ibn Jabal that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who prays twelve rak'ahs on Wednesday, at the advance of the day, in each rak'ah of which he recites Al-Fatihah and the Holy Verse of the Throne (i.e. Al-Baqarah 255) once, and "Say: 'He is Allah, the One and Only'" and both Surahs of seeking refuge (with Allah from Satan) thrice, a caller near the Throne (of Majesty) will call: "O slave of Allah! Resume your work, for Allah has forgiven for you all of your previous sins, removed from you the grave's torture, darkness and constriction, and removed form you the distresses of Resurrection", and on that very day, a deed (equal to that) of a Prophet will be raised for him."

Thursday: It is narrated (by Abu Musa Al-Madini) on the authority of Ikrimah from Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who prays in the period between both Zhuhr and Asr prayers two rak'ahs, in the first rak'ah of which he recites Al-Fatihah and the

Holy Verse of the Throne one hundred times, and in the second both Al-Fatihah and "Say: 'He is Allah, the One and Only'" one hundred times, and invokes Allah's Prayer and Blessing upon Muhammad (the Prophet) one hundred times, Allah Almighty will give him the reward of him who has observed the fasts of (the three months of) Rajab, Sha'ban and Ramadan, and he will receive as much reward as that of him who has performed Hajj to the House, and as much good deeds as the number of those who believe in Allah, and put their trust in Him will be written for him."

Friday: It is narrated (and this narration is unidentified, and this Hadith also is not reliable) on the authority of Ali Ibn Abu Talib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the whole of Friday is fitting for prayer. No believing servant stands, when the sun rises and becomes high as much as a lance or more, and performs ablution perfectly, and offers the two-rak'ah prayer of Duha, out of sincere faith in, and expecting the reward of that from Allah Almighty, but that Allah Almighty writes two hundred good deeds for him, and plots out of his account two hundred evil deeds; and he, who prays four rak'ahs, Allah Almighty raises him four hundred degrees high in the Garden; and he, who prays eight rak'ahs, Allah Almighty raises him eight hundred degrees high in the Garden and forgives for him all of his sins; and he who prays twelve rak'ahs, Allah Almighty writes for him two thousand and two hundred good deeds, and plots out of his account two thousand and two hundred evil deeds, and further raises him two thousand and two hundred degrees high in the Garden."

It is narrated (by Ad-Daraqatni and Al-Khatib on the authority of Malik) that Ibn Umar said: The Messenger of Allah "Peace be upon him" said: "He, who enters the mosque on Friday, and offers a four-rak'ah prayer before the Friday obligatory prayer, in each rak'ah of which he recites (Al-Fatihah in which Allah says) "Praise be to Allah", and "Say: 'He is Allah, the One and Only'" fifty times, will not die until he sees his sitting place in the Garden, or it is seen for him (by others)."

Saturday: It is narrated (by Abu Musa Al-Madini) on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers, on Saturday, a four-rak'ah prayer, in each rak'ah of which he recites Al-Fatihah once and "Say: 'He is Allah, the One and Only'" thrice, and when he finishes he recites the Holy Verse of the Throne (Al-Baqarah 255), Allah Almighty records for him by each letter (he utters) the reward of both Hajj and Umrah, and grants him the reward of fasting during the day and standing for supererogatory prayers at night for a whole year, and Allah Almighty further gives him, by each letter he utters, the reward of a martyr, and he will be under the shade of Allah's Throne (of Majesty), in the company of the Prophets and martyrs."

As for the nights along the week, they go as follow:

The night of Sunday: It is narrated (by Abu Musa Al-Madini) on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and

peace be upon him" said: "He, who prays, on the night of Sunday, twenty rak'ahs, in each rak'ah of which he recites Al-Fatihah and "Say: 'He is Allah, the One and Only'" fifty times, both Surahs of seeking refuge (with Allah from Satan) once each, asks for the Forgiveness of Allah Almighty one hundred times, and invokes forgiveness for himself as well as his parents one hundred times, invokes Allah's Prayer and Blessing one hundred times, and holds himself free from having any claim of might and power, and seeks the shelter of Allah, and then says: 'I bear testimony to the fact that there is no god (to be worshipped) but Allah, and I bear testimony to the fact that Adam is Allah's sincere friend and Primal formation, and Ibrahim is Allah's Bosom friend, and Moses is Allah's interlocutor, and Jesus is Allah's Spirit, and Muhammad is Allah's beloved'„ receives as much reward as the number of those who ascribe as well as those who ascribe not a son to Allah, and Allah raises him in the company of the faithful saved on the Day of Judgement, and it is incumbent upon Allah to admit him to the Garden with the Prophets."

The night of Monday: It is narrated (by Abu Musa Al-Madini) on the authority of Al-A'mash from Anas that the Messenger of Allah "Peace be upon him" said: "He, who prays on the night of Monday four rak'ahs, in the first rak'ah of which he recites (Al-Fatihah in which Allah says) "Praise be to Allah" and say: "Say: 'He is Allah, the One and Only'" ten times, and in the second he recites (Al-Fatihah in which Allah says) "Praise be to Allah" and say: "Say: 'He is Allah, the One and Only'" twenty times, and in the third he recites (Al-Fatihah in which Allah says) "Praise be to Allah" and say: "Say: 'He is Allah, the One and Only'" thirty times, and in the fourth he recites (Al-Fatihah in which Allah says) "Praise be to Allah" and say: "Say: 'He is Allah, the One and Only'" forty times, and when he finishes with salutation he recites "Say: 'He is Allah, the One and Only'" seventy-five times, asks for Allah's Forgiveness for himself as well as his parents seventy-five times, and asks Allah Almighty for his need, it is incumbent upon Allah to give him what he asks for." This is called the Need Prayer.

The night of Tuesday: A great reward and enormous return will be assured to him, who offers (on the night of Tuesday) two rak'ahs, in which he recites in each one Al-Fatihah, "Say: 'He is Allah, the One and Only'" and both Surahs of seeking refuge (with Allah from Satan) fifteen times, and recites, after concluding with salutation, the Holy Verse of the Throne fifteen times, and asks for Allah's Forgiveness fifteen times. It is narrated on the authority of Umar that the Messenger of Allah "Peace be upon him" said: "He, who prays on the night of Tuesday two rak'ahs, and recites in each rak'ah Al-Fatihah, "Verily, We have sent it (the Qur'an) down on the Night of Power" and "Say: 'He is Allah, the One and Only'" seven times, Allah Almighty will save his body from the fire, and on the Day of Judgement this (prayer) will be his leader and guide to the Garden."

The night of Wednesday: It is narrated on the authority of Fatimah "Allah be pleased with her" from the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who prays on the night of Wednesday two rak'ahs, and recites in the first Al-Fatihah and "Say: I seek refuge with (Allah) Lord of

daybreak..." ten times, and in the second Al-Fatihah and "Say: I seek refuge with (Allah) Lord of mankind..." ten times, and when he utters salutation asks for Allah's forgiveness ten times, and invokes Allah's Prayer and Blessing upon Muhammad (the Messenger of Allah) ten times, seventy thousand angels from each firmament of heaven descend to record his reward up to the Day of Judgement." According to another narration "If one prays sixteen rak'ahs, in which he recites after Al-Fatihah what Allah Almighty wills him to recite, and recites in the last two rak'ahs the Holy Verse of the Throne thirty times, and in the first two "Say: 'He is Allah, the One and Only'" thirty times, his intercession will be accepted for ten of his household, to whom the fire (of Hell) has been assured."

It is narrated (by Abu Musa Al-Madini) on the authority of Fatimah "Allah be pleased with her" that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who prays on the night of Wednesday six rak'ahs, in which he recites after Al-Fatihah: "Say: "O Allah! Lord of Power (and Rule), You give Power to whom You please, and You stripe off Power from whom You please: You endue with honour whom You please, and You bring low whom You please: in Your hand is all Good. Verily, over all things You have power" (Al Imran 26)

﴿ قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلْمُلْكِ تُؤْتِى ٱلْمُلْكَ مَن تَشَآءُ وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُ ۖ بِيَدِكَ ٱلْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٦﴾ ﴾

And when he finishes from his prayer he says: "Might Allah reward Muhammad (the Messenger of Allah) on behalf of us as much as is fitting for him", the sins of seventy years will be forgiven for him, and a clearance from the fire (of Hell) be written for him."

The night of Thursday: It is narrated (by Abu Musa Al-Madini, and Abu Mansur Ad-Dailami) on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one prays, in the period between both Maghrib and Isha' prayers, on Thursday, two rak'ahs, in each rak'ah of which he recites Al-Fatihah, the Holy Verse of the Throne (Al-Baqarah 255)

﴿ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۖ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ ﴿٢٥٥﴾ ﴾

Five times, "Say: 'He is Allah, the One and Only'" five times, both Surahs of seeking refuge (with Allah from Satan) five times, and when he finishes from his prayer he asks for Allah's Forgiveness fifteen times, and makes the reward of that to his parents, he will have fulfilled the right of his parents upon him, even though if he is undutiful and disobedient to them, and Allah Almighty will give him the same as He gives the truly faithful believers and martyrs."

The night of Friday: It is narrated (even though this narration is unreliable) that Jabir said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who prays on the night of Friday, in the period between both Maghrib and Isha' prayers, twelve rak'ahs, in each rak'ah of which he recites Al-Fatihah once and "Say: 'He is Allah, the One and Only'" eleven times, he seems as if he ahs worshipped Allah twelve years, including observing fasts during their days, and the standing for supererogatory prayers on their nights." According to Anas (but the narration is also not authentic): The Prophet "Peace be upon him" said: "He, who prays, on the night of Friday, Isha' in congregation, and then offers the constant two-rak'ah prayer after it, and then prays ten rak'ahs, in each of which he recites Al-Fatihah, "Say: 'He is Allah, the One and Only'", and both Surahs of seeking refuge, once each, and then offers three-rak'ah prayer for Witr and lies on his right side, with his face towards the direction of the Qiblah, seems as if he has given life (i.e. stood for supererogatory prayer) to the night of Power." (It is narrated by At-Tabarani on the authority of Abu Hurairah that) the Messenger of Allah "Peace be upon him" said: "Invoke Allah's Prayer and Blessing upon me so much on the Night of Eager Desire and the Day of Brightness, i.e. on the night and the day of Friday."

The night of Saturday: (According to an unidentified narration) Anas said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who prays on Saturday, between both Maghrib and Isha' prayers, twelve rak'ahs, a palace will be built for him in the Garden, and he will seem as if he has given in charity to all of faithful believing men and women, and rendered himself free from the Jews and it is incumbent upon Allah to forgive for him."

The Third Category: That Which Is Repeated With The Recurrence Of Years

They include four prayers: the prayer of both Ids (festivals of breaking fast and sacrifice), the prayer of Tarawih (rest-giving during the month of Ramadan), and the prayers of both Rajab and Sha'ban

The first is the prayer of both Ids; and its performance is firmly constant and it is one of the rituals of religion. However, seven things should be observed in it:

Firstly: Takbir should be in a series of three parts as follows: "Allah is Greater; Allah is Greater; Allah is Greater; Allah is Greater with certainty; and Praise be to Allah so much; and glorified be Allah every morning and evening; there is no god but Allah, the One and Only, other than Whom there is no partner; we are sincere to Him in faith even though against the will of the unbelievers." One should begin with Takbir on the night of breaking the fast (of the month of Ramadan) until the due time of the Id prayer; and in Id Al-Adha (Sacrifice) from the morning of the day of Arafah until the evening of the thirteenth day; and this is the most perfect statement (in this issue). Let one utter Takbir following every obligatory and supererogatory prayer, seeing that it is better confirmed to be after the obligatory prayers.

Secondly: when it is the morning of the Id day, let one take bath, get adorned

and apply perfume to himself, the same as we've mentioned in the Friday congregation. Wearing upper garment and turban is much better for men, and the children should avoid silk (in their clothes), and the old women should avoid adornment on their setting out.

Thirdly: Let one come out through a certain way, and returns home through another way, the same as was done by the Messenger of Allah "Allah's blessing and peace be upon him" (according to the narration of Muslim on the authority of Abu Hurairah). Furthermore, the Messenger of Allah "Allah's blessing and peace be upon him" commanded that the unmarried young virgins and the mature girls who stay often screened should set out (to share good and celebration with Muslims according to what is unanimously narrated on the authority of Umm Atiyyah).

Fourthly: it is desirable to set out to a plain land, such as the desert, unless it is Mecca or Jerusalem. If it is a rainy day, there is no harm to pray in the mosque; and even if it is a clear day, it is permissible for the imam to command one to lead the weak among the people in prayer in the mosque, and he himself sets out with the strong among them (to the plain land) while glorifying (Allah Almighty).

Fifthly: The due time of the prayer should be observed: the due time of Id prayer lies within the period from the rise of the sun till its decline (i.e. its passing the meridian); and the due time of slaughtering sacrifice lies in the period from the advance of the sun as much enough to offer a two-rak'ah prayer and deliver two sermons till the last portion of the thirteenth day. In this respect, it is desirable to hasten on to offer the prayer of the feast of Sacrifice, for the purpose of slaughtering, as well as it is desirable to delay the prayer of the feast of Breaking Fast, in order to have opportunity to distribute the alms of breaking fast before it. this is in accordance with the tradition of the Messenger of Allah "Allah's blessing and peace be upon him".

Sixthly: This pertains to the way of prayer: let the people set out while uttering Takbir on the way, and once the imam arrives in the praying place, he should not sit, nor offer any supererogatory prayer, and the people also should interrupt whatever supererogatory prayers they might be offering, and a call should be pronounced that "Come to the congregational prayer!" the imam then should lead them in a two-rak'ah prayer, in the first of which he should recite seven Takbirs besides that of assuming the prayer and that of bowing, saying (in himself) between each two of which: Exalted be Allah; Praise be to Allah; There is no god (to be worshipped) but Allah; Allah is Greater.

After the Takbir of inauguration, let him say: "I've set my face direct to Him Who has created both the heavens and the earth", and delay seeking refuge (with Allah from Satan) till after the eighth Takbir. Let him recite in the first rak'ah the Surah of Qaf after Al-Fatihah, and Al-Qamar in the second rak'ah. As for the number of Takbirs in the second rak'ah, they are five, besides that of standing and that of bowing, saying between each of which the same as we've mentioned in the first rak'ah. After the prayer, let him deliver two sermons, with a sitting (for break) between them. if the Id prayer escapes anyone, he should fulfill it in lieu.

Seventhly: Let one offer a ran as sacrifice. In this issue it is narrated by Abu Dawud, At-Tirmidhi and others on the authority of Anas and Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" sacrificed two white-and-black rams, which he slaughtered with his own hand and said: "In the Name of Allah; and Allah is Greater: this is on behalf of me, and of such of my nation as does not sacrifice." It is narrated by Abu Dawud on the authority of Umm Salamah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sees the new moon of (the month of) Dhul-Hijjah, and he has the intention to offer a sacrifice (on the tenth of Dhul-Hijjah), let him take nothing from his hair or from his nails" (i.e. he should not cut short his hair, nor trim his nails).

(It is narrated by At-Tirmidhi and Ibn Majah on the authority of) Abu Ayyub Al-Ansari that he said: "During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", a man would offer as sacrifice a sheep on behalf of his family, from which they would eat and feed others." one might eat of his sacrifice even till after three days and more, according to the concession which was given to them in this respect to abrogate the forbiddance. According to Sufyan Ath-Thawri: It is desirable that one should pray twelve rak'ahs after the prayer of Id Al-Fitr, and six after the prayer of Id Al-Adha; and he tells that this is out of the tradition.

The second is the prayer of Tarawih (rest-giving); and it consists of twenty rak'ahs, and the way of performing it is well-known. To be sure, it is a constant tradition, even though less confirmed than the prayer of both Ids. But there is difference as to whether it is better to be performed individually or in congregation. the Messenger of Allah "Allah's blessing and peace be upon him" himself came out and led it in congregation for two or three nights, after which he did not come out justifying that with his saying: "I fear it might be enjoined upon you." But Umar "Allah be pleased with him" prompted the people to perform it in congregation, seeing that he had become safe from its being enjoined upon the people, after the stoppage of the Divine Revelation (with the death of the Prophet).

Thus, it might be said that to perform it in congregation is better, depending upon the act of Umar, as well as upon the fact that there is blessing in the congregation which has its great excellence, as attested by the obligatory prescribed prayers (which should be offered in congregation). Moreover, one might be lazy to pray it individually. But he might be active on seeing the congregation. It might be also said that to perform it individually is better, since it belongs to the tradition more than to the rituals, such as the Id prayers; and it is more fitting to be joined to the Duha prayer and the prayer of greeting the mosque, and no congregation has been sent for it. it is the habit that a gathering of people might enter the mosque together, but they do not offer the two-rak'ah prayer of greeting the mosque in congregation.

In this connection it is narrated by Ibn Abu Shaibah on the authority of Damrah Ibn Habib from one of the companions that the Messenger of Allah

"Allah's blessing and peace be upon him" said: "The superiority of performing the voluntary prayer in one's house to performing it in the mosque is like the superiority of performing the obligatory prescribed prayer in the mosque to performing it in the house." It is further narrated by Ibn Abu Ash-Shaikh on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "A single prayer to be performed in this mosque of mine is better than one hundred prayers to be performed in any mosque else, and a single prayer to be performed in the Sacred Mosque is better than one thousand prayers to be performed in my mosque; and the most excellent of all of that is two-rak'ah prayer one offers in one of the corners of his house, which none knows but Allah Almighty." That's because showing off and sophistication might befall one in congregation, from which he might be secure in solitude. This is all about it.

But, the congregation is favoured as Umar "Allah be pleased with him" thought it to be: the congregation has been set for some supererogatory prayers, and this (Tarawih prayer) is fitting to be one of the rites which would appear. But to turn to the possibility of showing off in congregation, and laziness in solitude is to deviate from the real purpose of considering the great excellence of congregation, in so far as it is a collective worship; and the one who says so seems as if he says: "To perform prayer (in congregation) is better than to leave it by laziness (in solitude), and sincerity is better than showing off." So, let's suppose it in the case of the one who is self-confident that he will not become indolent once he is in solitude, as well as he will not show off once he attends the congregation. Which of both then is much better for him? The consideration depends upon the comparison between the great blessing of congregation, and the greater power of sincerity and attentiveness in solitude; and this might make him hesitate to prefer one of them to the other. It is desirable to practice Qunut in the Witr prayer during the last half of (the month of) Ramadan.

As for the prayer of Rajab, it is narrated (and this narration is fabricated) that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No one observes fast on the first Thursday of (the month of) Rajab, and then offers, in the period between both Maghrib and Isha' prayers, twelve rak'ahs, making a break between each two with a salutation, in each rak'ah of which he recites Al-Fatihah once, "Verily, We have sent it down on the night of Power" thrice, and "Say: 'He is Allah, the One and Only'" twelve times, and when he finishes from his prayer he invokes Allah's Prayer and Blessing upon me seventy times, saying: "O Allah! Send Your Prayer and Blessing upon Muhammad, the unlettered Prophet, as well as upon his family", and then falls in prostration, and says seventy times: Exalted be You; Hallowed be You, Lord of Dominion and Spirit", after which he raises his head and says seventy times: "O Lord! Embrace me with Your Forgiveness and mercy, and overlook (such of sins as) You know: verily, You are Most Exalted in Might, Most Generous", and then performs another prostration in which he says the same as he has said in the first, and then asks

Allah in his prostration for his need, but that it will be fulfilled for him." the Messenger of Allah "Allah's blessing and peace be upon him" resumed: "None offers this prayer but that Allah Almighty forgives for him all of his sins, even though they are as much as the foam of the ocean, as enormous as is the number of sand, as heavy as is the weight of mountains, as abundant as is the number of the leaves of trees; and on the Day of Judgement, his intercession will be accepted for seven hundred of his household, to whom the fire (of Hell) has been assured." However, this prayer is desirable, and we have included it in this division because it is repeated with the recurrence of years, even though it is minor in rank than the prayers of Tarawih and both Ids, for it belongs to those narrations which have been handed down on the authority of individuals. But I saw it better to mention it here because I have found that the unanimity of the inhabitants of Jerusalem perform it regularly, and they reject to leave it.

As for the prayer of Sha'ban, it pertains to the night of the middle (i.e. the fifteenth night) of Sha'ban, on which one prays one hundred rak'ahs, concluding each two with salutation, in each rak'ah of which he recites after Al-Fatihah "Say: 'He is Allah, the One and Only'" eleven times.

If he likes, he could reduce it to ten rak'ahs, in each of which he recites after Al-Fatihah "Say: 'He is Allah, the One and Only'" one hundred times, for this is handed down among the supererogatory prayers.

The early men used to offer this prayer, which they called the prayer of good, and they often gathered and prayed it in congregation. It is narrated that Al Hassan said: Thirty from amongst the companions of the Messenger of Allah "Allah's blessing and peace be upon him" told me that he, who offers this prayer on this night, Allah Almighty looks at him seventy times, and with each He fulfills a need for him, the least of which is the forgiveness.

The Fourth Category Of Supererogatory Prayers Which Pertain To Occasional Causes, And Not To Fixed Times

Those include nine prayers: the eclipse prayer, the Istisqa' (invoking for water) prayer, the two-rak'ah prayer of greeting the mosque, the two-rak'ah prayer of ablution, the two-rak'ah prayer between both Adhan and Iqamah, the two-rak'ah prayer on coming out of, and entering the house, and the like of that; and let's mention of them what occur to our mind at present.

The first is the eclipse prayer. In this issue, it is narrated by both sheikhs on the authority of Al-Mughirah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, both moon and son are two of Allah's signs, and they do not eclipse for the death nor they do for the life (birth) of anyone. So, if you see that, hasten to celebrate (the Praises of) Allah and offer prayer." He said that when his son Ibrahim died, and the son partially eclipsed, and the people said: "It has eclipsed for his (Ibrahim's) death.

The time and way of performing it

When the sun eclipses at a time in which the prayer is or is not undesirable,

let's a caller make a public announcement that the people should gather for congregational prayer. The imam then should lead a two-rak'ah prayer, each of which contains two bowings, the first of which is longer than the second. He should not recite aloud in the prayer. Let him recite in the first standing of the first rak'ah Al-Fatihah and the Surah of Al-Baqarah, in the second Al-Fatihah and the Surah of Al Imran, in the third (which is the first standing of the second rak'ah) Al-Fatihah and the Surah of An-Nisa', and in the fourth Al-Fatihah and the Surah of Al-Ma'idah, or as much of the Qur'an as is equal to that, whereas he likes. If he is satisfied only with Al-Fatihah in each standing, it will be sufficient for him; and if he is satisfied with the short Surahs, there will be no harm. However, the purpose of prolonging the prayer as such is to keep praying until it becomes clear. Let him exalt Allah in the first bowing (of the first rak'ah) as much as is equal to one hundred Holy Verses, in the second as much as is equal to eighty Holy Verses, in the third as much as is equal to seventy Holy Verses and in the fourth as much as is equal to fifty Holy Verses. Let the prostration in each rak'ah be in proportionate with its related bowing. After the prayer, let him deliver two sermons, with a sitting (of break) between them, and order the people to give in charity, emancipate slaves, and turn to Allah in repentance.

Let him do the same when the moon eclipses, with the change that he should recite aloud since it is a night prayer. Its time begins with the beginning of the eclipse, and it ends when it becomes clear. The time for it also ends when the sun sets while in eclipse. The prayer of the Moon eclipse passes when the disk of the sun appears, since it cancels the dominion of the night, but it does not pass with the setting of the moon, for the moon prevails at the whole night. But if it clears in the midst of the prayer, let one complete it quickly. Whoever catches only the second Bowing with the *imam* this *rak'ah will have* escaped him, for the fundamental point is the first Bowing.

The second is the prayer of Istisqa' (invoking for water). When the water of streams runs off underground, the rain is cut off, or a canal collapses, it is desirable for the imam to order the people firstly to observe three fasts, and spend in charity as much as is within their capacity, get rid of grievances and injustices, and turn to Allah in repentance. On the fourth day, let him come out with them, in addition to the old women and children, cleaned and dressed, in humility, submission and meekness, unlike their state in Id prayer. It is said that it is desirable to have the animals also come out, for they share the need (for water) with men, depending upon the narration of Al-Baihaqi on the authority of Abu Hurairah, in which the Messenger of Allah "Allah's blessing and peace be upon him" said: "Had it been for the suckling infants, those old who (offer prayer in which they) are bowing, and those animals which are feeding, the punishment (of Allah) would have been assuredly poured over you." If the non-Muslims who live under the authority of Muslims also come out in their company, distinct from them, they will not be forbidden.

When all gather in the praying place in an open space, a call should be pronounced that "Prayer should be performed in congregation", and the imam

should lead them in a two-rak'ah prayer, like that of Id, with no Takbirs. Then, he should deliver two sermons, with a short sitting (of break) between them, spending the most portion of his sermons in asking for Allah's Forgiveness. In the middle of the second sermon, let him turn his back to the people and face the Qiblah, and turn his cloak upside down, showing pessimism of changing the state. As such did the Messenger of Allah "Allah's blessing and peace be upon him". He should, at that very moment, make the upper become the lower part, the right become the left side, and the left become the right side, and so should the people do. At that time, let them supplication in a low tone. Then, let him face them, and conclude his sermon, and they should let their cloaks turned as such until they take them off whenever they take off their garments.

Let him say in his supplication: "O Allah! You have commanded us to invoke You, and promised us to respond to our invocation. We have invoked You as You ordered us, so, please, respond to our invocation as You promised us. O Allah! Endow us with forgiveness for what we've committed (of sins), and respond to us by providing us with water and enlarging our sustenance." It is desirable also to supplicate (as such) following the obligatory prayers during the three days prior to the coming out. This supplication has some internal manners and conditions, pertaining to repentance, averting injustices, and the like of that, which will be discussed later in the Book of Supplication.

The third is the funeral prayer, and the way of performing it is well-known, and the most comprehensive supplication therein is that which has been handed down through an authentic narration (by Muslim) on the authority of Awf Ibn Malik who said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having performed a funeral prayer and I retained from him the following supplication: "O Allah! Forgive him and bestow mercy upon him; provide him with health and power, and excuse him (for his sins); receive him generously with honour, make spacious his grave; wash him with water, snow and hailstone, and cleanse him from sins and mistakes in the same way as a white garment is cleansed from dirt; recompense him with an abode better than his, a family better than his, and a spouse better than his (in the world); admit him to the Garden and save him from the punishment of the grave and from the punishment of the fire (of Hell)", thereupon Awf (the narrator) said: "I wished I had been that dead (who received this supplication from the Prophet)."

Whoever overtakes only the second Takbir, let him observe the sequence of prayer within himself, and utter Takbirs with the imam; and when the imam utters the End Salutation, let him utter the Takbir which has escaped him, the same as him who misses any portion of the prayer which he should fulfill once the imam finishes the prayer. If one precedes to utter the Takbirs, there would be no significance of following the imam on the part of the one led in this prayer. Verily, the Takbirs act as the apparent pillars, and are worthy of standing in the same position of rak'ahs in all the prayers. This is, to me, the best opinion, even though others are possible too.

On the other hand, the narrations which pertain to the excellence of the funeral prayer and following the funeral procession are so much famous and we need not be long by mentioning them here. How should it not be held excellent seeing that it is one of those collective obligations? It is supererogatory only in relation to him upon whom it is not an individual obligation through the presence of someone else, and (with whose presence on behalf of him) he receives the excellence of the collective obligation, even though it has not been binding upon him since others undertook the collective duty on his behalf, and exempted others from the guilt of neglect, unlike the supererogatory prayer, which could not cancel out any obligation from anyone.

It is desirable to seek a congregation of great number (who undertake this prayer) for the sake of the blessing of the prolific solicitudes and supplications, and in the hope of its including him whose invocation receives answer. The reference dependable here is the narration (of Muslim) on the authority of Kuraib, the freed slave of Ibn Abbas "Allah be pleased with both" that one of Ibn Abbas's sons died. He said: "O Kuraib! Get out and see how many people gathered to attend his funeral." I went out and found that a lot of people had gathered. I returned and told him. He asked: "Do you guess that they are (no less than) forty persons?" I replied in the affirmative. He then said: "Take him (the dead) out, for I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "No Muslim person who died, and (no less than) forty men, associating none with Allah (in worship) attended his funeral (prayer), but that Allah would accept their intercession for him."

When one sees off a funeral and arrives in or enters the graveyard, let him say: "Peace be upon you, the inhabitants of those graves from amongst the faithful believers and Muslims: Allah's Mercy be upon such of us as come (here by death) earlier or later, and we, Allah Willing, are going to join you." It is more convenient that he should not leave until the dead is buried; and once the earth is levelled on him, let him stand at his grave and say: "O Allah! This is Your servant who has been returned to You: O Allah! Be Merciful and Kind to him. O Allah! keep the earth away from both his sides, open the gates of the heaven to his soul, and accept him with good acceptance. O Allah! If he is a good-doer, multiply his goodness, and if he is an evil-doer, excuse him."

The fourth is the prayer of greeting the mosque. It is of two rak'ahs and more, whose performance is constant, to the extent that by no means could it be cancelled out even if the imam is delivering his sermon on Friday, with the stipulation of being attentive to the preacher. In case he is engaged in performing an obligation at its prescribed time, or fulfilling a duty which is due upon him, the prayer of greeting should be offered, therewith he will receive its great reward, since the main purpose is not to have the commencement of entering the mosque free from any religious service pertaining to the mosque, in fulfillment of the rights of the mosque. For this reason, it is undesirable for one to enter the

mosque while his ablution is broken. But in case he enters, only for the sake of crossing or sitting, let him say four times: Exalted be Allah; Praise be to Allah; There is no god (to be worshipped) but Allah; and There is no might nor power but with Allah." it is said that it is equal (in reward) to the two-rak'ah prayer of greeting the mosque.

According to the doctrine of Ash-Shafi'i, the prayer of greeting the mosque is not disliked even at the times in which the prayer is undesirable, i.e. after the obligatory prayers of both Fajr and Asr, the time of sun's decline (passing the meridian), and the times of both rising and setting of the sun. the reference here is the narration (of both Sahihs on the authority of Umm Salamah and Muslim on the authority of A'ishah) that the Messenger of Allah "Allah's blessing and peace be upon him" once offered a two-rak'ah prayer after Asr. It was said to him: "Have you not forbidden us to do so?" he said: "This two-rak'ah prayer is that which I was supposed to offer after Zhuhr, but the delegate diverted me from offering them (at that time)."

There are two points to be deduced from that Hadith: The first is that the undesirability is restricted only to that kind of prayer, for which there is no justification, and the weakest of reasons is the fulfillment of the supererogatory prayers. However, the learned men differ as to whether the supererogatory prayers should or should not be fulfilled, and if one does the like of what has escaped him, should it be regarded fulfillment of what is due? If then the undesirability is negated even by the weakest of reasons, it should rather be abrogated by entering the mosque, which is a strong reason. So, it is not undesirable to perform the funeral prayer once it is present, the eclipse prayer and the Istisqa' prayer at those time, in view of their benefits and advantages.

The second is the fulfillment of the supererogatory prayers, since the Messenger of Allah "Allah's blessing and peace be upon him" fulfilled (after Asr prayer the two-rak'ah prayer which he used to offer after Zhuhr prayer), and in him we should have a good pattern (to follow). (It is narrated by Muslim that) A'ishah said: "Whenever the Messenger of Allah "Allah's blessing and peace be upon him" was overpowered by fatigue or slumber and was hindered from standing on that night for the supererogatory prayer), he would offer, at the first portion of the coming day, twelve rak'ahs." According to the learned men, when one is in prayer and the response to the Mu'adhdhin escapes him, and he utters salutation, let him respond to the Mu'adhdhin, even though he has stopped, and then fulfill substitute prayer in lieu.

Thus, there is no significance to be given to the statement of him who says that this is like the first case, and it should not be fulfilled; for had it been so, no doubt, the Messenger of Allah "Allah's blessing and peace be upon him" would not have fulfilled it in lieu at the time of undesirability. It is true that if one has a daily regular division from which he is hindered (for some reason or another), he should be given no concession to leave it: on the contrary, he should overtake it

in another time, lest he should not be inclined to comfort and luxury. It is good to overtake it, by way of self-mortification on the one hand, and in accordance with the statement of the Messenger of Allah "Allah's blessing and peace be upon him" (according to the narration of both Sahihs on the authority of A'ishah): "The dearest deed in the Sight of Allah is that which is done regularly, no matter trivial it might be."

This means that one should not be inconsistent in doing his deeds. It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty hates him who worships Allah with a certain act of worship and then leaves it out of tedium." So, let him beware of being included under the risk of threat and menace. What is affirmed by that narration is that Allah Almighty hates him who leaves the religious deed by way of weariness, and had it not been for Allah's aversion towards him, and separation (from His Presence), such weariness would not have overpowered him.

The fifth is two-rak'ah prayer to be offered after performing ablution. This prayer is desirable, for ablution is a religious service, whose main purpose is to offer prayer through it. furthermore, the defilements are to obstruct (one from practicing the worship), and such defilement might happen to break the state of ablution before performing the service, with the result that the endeavour is lost. So, to hasten to offer this two-rak'ah prayer is to fulfill the purpose of ablution before it is broken. This prayer is verified by the narration (of both Sahihs on the authority of Abu Hurairah) in which the Messenger of Allah "Allah's blessing and peace be upon him" said pertaining to Bilal: "I entered the Garden and found Bilal there. I asked him: "O Bilal! By which thing have you preceded me to the Garden?" he said: "I do not know but that I do not break the state of my ablution but that I (perform ablution once again and) offer a two-rak'ah prayer after it."

The sixth is a two-rak'ah prayer to be offered on entering as well as on coming out of the house. In this respect it is narrated (by Al-Baihaqi) on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When you come out of your house, offer a two-rak'ah prayer, perchance it would avert the evil exit from you; and when you enter the house, offer a two-rak'ah prayer, perchance it would avert from you the evil entrance." This implies the commencement of each matter of significance. For this reason, it is narrated that (it is desirable to) offer a two-rak'ah prayer on assuming Ihram, a two-rak'ah prayer on starting a journey, and a two-rak'ah prayer on returning from journey in the mosque before entering the house. All of this is handed down from the practice of the Messenger of Allah "Allah's blessing and peace be upon him". It was the habit of one of the righteous good men to offer a two-rak'ah prayer whenever he had a meal, and whenever he had a drink, and so he did in every act that happened to him.

The blessing should be sought in the commencement of anything, through the celebration of Allah Almighty. Those things are of three states: some recur frequently, such as eating and drinking, in which one should begin with mentioning the Name of Allah Almighty. (It is narrated by Abu Dawud, An-Nasa'i, Ibn Majah and Ibn Hibban on the authority of Abu Hurairah that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "Everything of significance which is not started with "In the Name of Allah, Most Gracious, Most Merciful" is cut off."

The second is that which is of importance, even though it does not recur frequently, such as holding the tie of marriage, giving advice and counsel, which is desirable to be started with praising Allah Almighty. The one who holds the tie of marriage should begin with saying: "Praise be to Allah, and Allah's Blessing be upon the Messenger of Allah" I've given you my daughter in marriage." The one who accepts marriage should say: "Praise be to Allah, and Allah's Blessing be upon the Messenger of Allah: I've accepted the marriage." It was the habit of the companions "Allah be pleased with them" to start their messages, advises and counsels with praising Allah Almighty.

The third is that which does not recur frequently, but once it occurs, it becomes of permanence and importance, such as the journey, buying a new house, assuming Ihram, and the like of that. It is desirable to offer a two-rak'ah prayer in advance of all of those, and the least of them is entering a house and coming out of it, for it is a kind of the short journey.

The seventh is the prayer of Istikharah (seeking the guidance of Allah to what is better). the Messenger of Allah "Allah's blessing and peace be upon him" commanded him who intends to do a thing, and he does not know its consequence, and whether it is good to leave or do it, to offer a two-rak'ah prayer, in the first rak'ah of which he recites Al-Fatihah and "Say: 'O you who reject faith'" and in the second Al-Fatihah and "Say: 'He is Allah, the One and Only'", and when he finishes let him supplicate: "O Allah! I ask guidance from your knowledge, And Power from Your Might and I ask for your great blessings. You are capable and I am not. You know and I do not and you know the unseen. O Allah! If You know that this job is good for my religion and my subsistence and in my Hereafter as well as for my present and later needs Then You ordain it for me and make it easy for me to get, And then bless me in it. If You know that this job is harmful to me In my religion and subsistence and in the Hereafter as well as for my present and later needs Then keep it away from me and let me be away from it. Ordain for me whatever is good for me, and make me satisfied with it." Then the person should name (mention) his need."

This is narrated by Al-Bukhari on the authority of Jabir Ibn Abdullah, who said: The Prophet "Allah's blessing and peace be upon him" used to teach us how to ask Allah to guide one to what is right (concerning any job or deed), in all matters as he taught us the Surahs of the Qur'an. He said: "If anyone of you thinks of doing any job he should offer a two-rak'ah-prayer other than the

obligatory ones and then name the matter (concerning which he likes to seek Allah's Guidance)", and supplicate with the supplication which we've mentioned. According to a wise man: "He, who gives four things, will not be forbidden four things (in return): whoever gives thanks will not be forbidden (to be given) more; and whoever gives repentance will not be forbidden the acceptance (of his repentance); and whoever gives (the prayer of) seeking the guidance (of Allah Almighty to what is right and better) will not be forbidden the better choice; and whoever gives counsel will not be forbidden (to be guided to) the right."

The eighth is the need prayer. Whoever is constrained by necessity, and for the interest of his religion and world forces him to be in need for something which is difficult, let him offer this prayer. It is narrated (by Ad-Dailami) on the authority of Wuhaib Ibn Al-Ward that he said: "From amongst the invocations which are not rejected is that one offers a twelve-rak'ah prayer, in each rak'ah of which he recites Al-Fatihah, the Holy Verse of the Throne, and "Say: 'He is Allah, the One and Only'", and when he finishes, let him fall in prostration and say: Exalted be He, Who is dressed in (the Dress of) Power and Honour therewith He speaks; Glorified be He, Who covers Himself in Glory therewith He is Bountiful; Glorified be He, Who calculates all things with His Knowledge; Glorified be He, other than Whom none else should be exalted; Glorified be He, Lord of Grace and Favour; Glorified be He, Lord of Power, Honour and Generosity; Glorified be He, Lord of Might: I ask You by the articulations of Power and Honour in Your Throne (of Authority), the utmost degree of mercy in Your Book, by Your Greatest Name, by Your Highest Power, by Your Comprehensive Perfect Words, which no dutiful nor wicked could go beyond, to send Your Prayer and Blessing upon Muhammad and upon the family of Muhammad." Then, let him ask fro his need, in which there should be no disobedience to Allah, and it will receive answer, Allah Willing. Wuhaib said: We have been reported that it was said: "You should not teach that to the foolish weak-minded among you, lest they would back each other, through it, in disobedience of Allah Almighty."

The ninth is the prayer of Tasbih; and it is narrated through tradition to be offered randomly, i.e. it is not unique to a particular time or occasion. It is desirable not to have the week or the month free from offering it once at least. In this issue it is narrated (by Ibn Majah) on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said to Al-Abbas Ibn Al-Muttalib: "O Abbas! O my uncle! Should I not give you (a gift)? Should I not grant you? Should I not be a source of advantage to you? Should I not instruct you ten things (which plot out ten types of your sins): if you do that (which I'm going to tell you), Allah will forgive you (the whole of) your sins, the first and the last, the old and the new, that which committed by mistake, and that which is committed intentionally, the minor and the major, that which is done in secrecy and that which is done in public? Those are ten things: to offer a four-rak'ah prayer, in each rak'ah, recite the Opening of the Book and a Surah (from the Qur'an), and when you finish from the recitation in the first rak'ah, say while

you are standing: "Glory be to Allah; praise be to Allah; there is no god but Allah; Allah is Greater" fifteen times; then bow down, and say it ten times while you are bowing (besides those uttered in the bowing); then, raise your head from bowing, and say it ten times while standing; then fall in prostration, and say it ten times while you are prostrating (besides those said in the prostration); then raise your head from prostration and say it ten times while sitting; then prostrate and say it ten times; and then raise your head from prostration and say it ten times: those are seventy-five (statements) to be uttered in every rak'ah, which you have to say in the four rak'ahs. If you have power to offer such a prayer everyday, do it; and if you could not do , let it be every Friday; and if you could not do, let it be every month; and if you could not do, let it be (at least) once during your lifetime."

According to another version, it should be said in the beginning of this prayer: Exalted be You, O Allah, and by Your Praises (I exalt You); Blessed be Your Name; Exalted be Your Glory; Hallowed be Your Names; There is no god (to be worshipped) other than You." Then, let one exalt Allah fifteen times before recitation, and ten times after recitation, and the remaining is according to the previous narration, i.e. ten by ten. Let not him exalt after the second prostration while sitting; and this is more fitting, and it is the choice of Ibn Al-Mubarak. The total, as shown from both narrations, is then three hundred Tasbihs: if one offers this prayer during the day, let it be with one salutation, and if he offers it at night, let it be with two salutations; and this is good, since what has been handed down to us attests that the night prayer should be offered in pairs of rak'ahs. If one adds to those Tasbihs: "There is no might nor power but with Allah, Most High Most Great" it is very good according to many narrations.

These are the prayers which transmitted (from the Prophet); and none of which is desirable to be offered at those times, in which prayer is disliked, barring the prayer of greeting the mosque. But this exception does not include the two-rak'ah prayer to be offered after ablution, the two-rak'ah prayer of journey, the two-rak'ah prayer of entering and coming out of the house, and the two-rak'ah prayer of seeking Allah's Guidance, since the forbiddance (of praying at those times) is confirmed, and their related reasons are weak, and they do not rise up to the degree of such prayers as the eclipse, invoking for water, and greeting the mosque. Furthermore, I saw one of the Sufists offering the two-rak'ah prayer after ablution during those times in which prayer is undesirable; and this is absurd, since the ablution itself could, by no means, be a cause of prayer: on the contrary, the prayer itself is the cause of performing ablution. To be sure, one performs ablution in order to pray, and does not pray just because he has performed ablution.

If everyone that has been defiled wishes to pray at a time of undesirability has no way but to perform ablution and then pray, there will be no significance to be given to the undesirability. One should not state the intention to offer the two-rak'ah prayer of ablution in the same way as he does in the case of the two-rak'ah prayer of greeting the mosque. When he performs ablution, he prays two rak'ahs

voluntarily, in order that his ablution should not be idle, the same as Bilal did. This prayer is voluntary which occurs just after the ablution. The narration pertaining to Bilal does not attest that the ablution might be a cause of prayer, as strong as that of eclipse and greeting (the mosque) so that one should state the intention to offer the two-rak'ah prayer of ablution. It is impossible that one, by prayer, should state the intention to perform ablution: on the contrary, by ablution, one should state the intention to offer prayer. How should it be right to say while performing ablution: 'I perform ablution for the sake of my prayer', and say in his prayer: 'I pray because of my ablution'? if one likes to safeguard his ablution from idleness during the time of undesirability, let him intend to do a substitute performance in case, if it is possible, a certain prayer is due upon him, to which some defect ahs found its way, for some reason or another. That's because the substitute performance of prayer during the times of undesirability is not disliked.

As for the intention to offer voluntary prayers during the times of undesirability, there is no consideration for it, since the forbiddance pertaining to it has three important points: the first is to safeguard oneself from the resemblance of the sun worshippers. The second is to keep away from the spread of devil at those times, depending upon (the narration of An-Nasa'i on the authority of Abdullah As-Sunabihi) in which the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, sun rises, and there appears with it the horn of Satan: when it rises, the devil joins it, and when it is high, he departs from it; and when it is at the meridian, he joins it, and when it declines and passes the meridian, he leaves it; and when it is about to set, he joins it, and when it sets, he leaves it." he thus forbade offering prayer at those times, showing the reason for it.

The third is that the followers of the way to the hereafter still offer prayers regularly at all times (during the day and night); and of a surety, to do one item of religious service routinely develops weariness. When one is forbidden to offer it even for a short while, this will make him more active and desirous (for offering it), seeing that man, by nature, is eager to do what is forbidden to him. For this reason, to be hindered from prayer at those times (of undesirability) instigates him to lie in expectation for the passing of time. Thus, those times were devoted to Tasbih and Istighfar (asking for forgiveness), in avoidance of weariness which results from regularity of performance, and seeking relief by making one move from one kind of religious service to another. Verily, it is delightful to find and seek what is new, as well as it is bore to be continuous routinely on one thing. For this reason, the prayer has not been set to be solely prostration, solely bowing, or solely standing: on the contrary, the worships have been ordered from many kinds of acts and different celebrations, in such a way that the heart entertains from each a new pleasure on moving to it; and had it been continuous on doing one thing, surely, it would have been swifter to be a victim of tedium and weariness.

If those are serious enough to forbid offering prayer at those times of undesirability, in addition to many other mysteries, which it is not within the power of mankind to perceive, but Allah and His Messenger know them best, those serious things could not be left but by means of reasons, which are strong in law, such as the fulfillment of substitute prayers, the prayer of invoking for water, the prayer of eclipse, and the prayer of greeting the mosque. What is weaker than those should not be made to encounter the purpose of the forbiddance. This is the right in our sight; and Allah Almighty knows best.

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah, Who has blessed some with happiness and reduced others to wretchedness, brought some to death and others to life, caused some to laugh, and others to weep, brought some to existence, and others to nonexistence, reduced some to poverty and blessed others with richness, caused harm to some and brought good to others. it is He, Who has created the animal from a sperm-drop. Then, he has set Himself apart from the creatures by His attribute of being Free of all wants and needs. He Almighty has favoured some of His servants with good, by endowing them, out of His Bounty, with His Graces by which he whom He pleases has become independent, and made such as endeavours and toils, and has his sustenance constricted in need of Him, by putting him to test and trial.

He Almighty has made obligatory charity (Zakat) one of the fundaments of religion on which it is based, and showed that by virtue of which such of His servants as doomed to be purified have been purified, and through which the wealth of the wealthy who spends out of it in charity increases. Allah's blessing and peace be upon Muhammad, the well-chosen, the chief of all mankind, and the sun of guidance, as well as upon his family and companions, who were characterized by knowledge and piety.

To go further: Allah made the obligatory charity (Zakat) one of the fundaments upon which Islam has been based, and mentioned it just after the prayer, which is the highest religious service, as shown from His saying: " be steadfast in prayer; And practise regular charity." (Al-Baqarah 83)

﴿ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ ﴾

(It is unanimously narrated on the authority of Abu Hurairah that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "Islam has been based on five (pillars): to bear testimony to the fact that there is no god (to be worshipped) but Allah, and that Muhammad is His servant and Messenger, to establish obligatory prayer, to practice regular charity..." he Almighty is strong in His threat to those who indulge in practicing it when He says: " And there are those who bury gold and silver and spend it not in the Way of Allah: announce unto them a most grievous penalty." (At-Tawbah 34)

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ كَثِيرًا مِّنَ ٱلْأَحْبَارِ وَٱلرُّهْبَانِ لَيَأْكُلُونَ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَـٰطِلِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۗ وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴾

To spend in the Way of Allah is to take out such of obligatory charity as due upon his property. Al-Ahnaf Ibn Qais said in this respect: I was in the company of a group of the Quraish men when Abu Dharr passed by and said: "Announce unto the treasurers (of wealth) that they will be branded in their back with a red-

heated iron rod which will penetrate through their chests, and in the back of their heads with a similar rod which will penetrate through their foreheads." According to another version: "the red-heated iron rod will be placed on the nipples of their breasts and forced through to emerge from the centre of their shoulder-blades, and on the centre of his shoulder-blades and forced through to emerge from the nipples of their breasts with shaking."

(It is narrated by Muslim on the authority of) Abu Dharr that he said: I went to the Messenger of Allah "Peace be upon him" and he was sitting under the shade of the Ka'bah. When he saw me he said: "By the Lord of the Ka'bah! They are the losers." I came there until I sat. I could not stay (any more) and stood up. I asked: "O Messenger of Allah! Let my father and mother be sacrificed for you! Who are those (losers)?" He said: "They are those, who have a great wealth except so and so and so (i.e. those who spend their wealth on whomever they find) in front of them, behind them, on their right and on their left; and how a few they are! No owner of camels, cattle or goat and sheep does not give in charity but that those (animals) would come on the Day of Judgement, more fleshy than they have ever been, and they would gore him with their horns and trample him with their hoofs. The more the last would pass away, the more the first would return (to trample him once again) until it is judged among the people."

Since this severe warning is (authentic, as long as it is) narrated in both Sahihs, it has become one of the religion's tasks to uncover the mysteries of obligatory charity (Zakat), its apparent and invisible conditions, its outward and inward meanings, with restriction to what is indispensable for both the almsgiver and its recipient to know. All of that could be uncovered in four chapters:

Chapter one: on the different kinds of obligatory charity (Zakat), and the causes of its obligation.

Chapter two: on its proprieties and its outward and inward conditions.

Chapter three: on the recipient of the obligatory charity (Zakat), and the conditions and manners by which he is worthy of receiving it.

Chapter four: On the voluntary charity (Sadaqat) and its excellence.

CHAPTER ONE: ON THE DIFFERENT KINDS OF OBLIGATORY CHARITY (ZAKAT) AND THE CAUSES OF ITS OBLIGATION

The kinds of obligatory charity, in relation to its appurtenances, are six: the obligatory charity due upon livestock (of cattle and sheep); the obligatory charity due upon currency of both (gold and silver); the obligatory charity due upon merchandise; the obligatory charity due upon buried treasures and mines; the obligatory charity due upon land yields; and the obligatory charity due upon breaking the fast (of Ramadan).

The First Kind: The Obligatory Charity Due Upon Livestock

This kind of obligatory charity, as well as the other kinds, is not due but upon a free Muslim, without stipulating his attaining the age of puberty, since it is due upon the property of even the child as well as the insane. This condition pertains to him upon whom it is binding.

There are five conditions which pertain to the property, upon which the obligatory charity is due: It should be livestock; such should be maintained on pasturing; a whole uninterrupted year should have passed upon it while being in the possession of the almsgiver; it should be equal to the minimum limit at which Zakat becomes due; it should be wholly owned (by the almsgiver). (Let's explain each in detail).

1- **The first condition**: that it should be livestock, it is well-known that the obligatory charity is due only upon camels, cattle and sheep. This means that no obligatory charity is due upon horses, mules and donkeys, as well as cross-breed of deers and sheep.

2- **The second condition**: that it should be pasturing, there is no obligatory charity upon such of animals as fodder constitutes their main food; and if (during the year which should pass on the livestock to be liable to charity) they were maintained through pasturing for some time, and through fodder for another time, because of which there appeared a need to supply them with provision, no obligatory would be due upon them.

3- **The third condition**: the uninterrupted year-possession of property. In this respect, (it is narrated by on the authority of that) the Messenger of Allah "Peace be upon him" said: "No obligatory charity is due upon a property before a whole year has passed on it (while being in the full possession of the almsgiver)." The yield of property is exempted from that, since it is subject to the same rule which governs the property; and thus the obligatory charity is due upon it because of the uninterrupted year-possession of its source. This year might be interrupted when the property is sold or granted.

4- **The fourth condition**: the full possession, which gives the owner the power of authority to dispose of what he owns. Alms are due upon the mortgaged cattle, since it is the owner himself who has limited his legal power over it. but it is not due on what has been lost or illegally usurped, unless it returns with its yields, and in this case, the alms should be due upon it on its return, along the time passed (while being lost or usurped). If one is in debt, which is to take up his property, no obligatory charity should be due upon him, for in this case, he will not be wealthy with it, for indeed, the wealth which makes one rich is what is beyond the need.

5- **The fifth condition**: this pertains to the attainment of the minimum limit (at which alms become due). As far as camels are concerned, no obligatory is due upon them unless they reach five, and in this case, a one-year-old sheep or a two-year-old goat become due. Two sheep are due upon (a property of) ten camels; three sheep are due upon fifteen camels; four sheep are due upon twenty camels. But in case they are twenty-five camels, a one-year-old she-camel becomes due, and in case a one-year-old she-camel is available, let it be a two-year-old male camel, if it is available. In case they are thirty-six camels, a two-year-old she-camel is due. If they reach forty-six camels, a three-year-old she-camel is due. If they reach sixty-one, a four-year-old she-camel becomes due. If they reach seventy-six, two two-year-old she-camels become due. If they reach

ninety-one, two three-year-old she-camels become due. If they reach up to one hundred and twenty-one, three two-year-old she-camels become due. If they reach up to one hundred and thirty (and more), the calculation has been fixed as a three-year-old she-camel is due upon each fifty, and two-year-old she-camel is due upon each forty.

As far as cows are concerned, nothing is due unless they reach up to thirty, upon which a one-year-old calf is due; and in case they are forty, a two-year-old she-cow is due; and in case they are sixty, two one-year-old calfs are due. If they are more than sixty, the calculation has been fixed as a one-year-old calf is due upon each thirty, and a two-year-old she-cow is due upon each forty.

As far as sheep are concerned, nothing is due unless they are forty, upon which a one-year-old sheep or a two-year-old goat is due. Nothing is due upon them after that until they reach one hundred and twenty-one, upon which two sheep are due; and in case of two hundred and one, three sheep are due; and in case of four hundred, four sheep are due. After that the calculation has been fixed as a single sheep is due upon each hundred.

The rule which governs the obligatory charity due upon *the property of the sole owner is true also* of the property jointly owned by two in partnership. Thus if forty sheep are jointly owned by two persons, a one-year-old sheep or two-year-old goat is due upon them; and if one hundred and twenty sheep are jointly owned by three persons, a single sheep is due upon them all. Partnership of neighbours, in its liability to *the obligatory charity,* is exactly like joint partnership, on the condition that their sheep should be herded together in the same place, taken to drink together (at the same source of water), milked together, graze together in the same pasture, and their mating be carried at the same time and place. Above all, the partners should be included in those upon whom the obligatory charity is due, for the partnership of the Muslem with the *a non-Muslim living under Muslims' power,* and the slave who has a written deed of emancipation for a certain sum of money is ineffective.

To give as *obligatory charity* a younger camel than the one prescribed by law is permissible, provided that the given camel should not be younger than a one-year-old she-camel, on the condition that one should mend the situation for the age of the camel, on the basis that a camel one year younger than the prescribed age requires a recompense of two goats or twenty Dirhams; one two years younger, four sheep or forty Dirhams. Furthermore, camels older than the prescribed age might be taken as obligatory charity provided that they are not older than a four-year-old she-camel, *and in this case,* the owner is entitled to be recompensed from the treasury officials.

No sick camel should be accepted as *obligatory charity* when one sound camel is found among the herd upon which the *obligatory charity* is due. From among thorough-bred camels a thorough-bred is taken and from among the half- bred, a half-bred should be taken. No sheep fattened for slaughtering and eating or gravid , nor sheep which has just brought forth, nor male, nor the best among the

flock should be taken (as obligatory charity).

The Second Kind: The Obligatory Charity Due Upon The Land Yields

One-tenth the edible plants (of foodstuff), which is as much as no less than eight hundred manebs, is due as obligatory charity; and nothing is due upon a quantity less than that amount. Nothing is due upon fruits nor cotton. But it is due upon edible grains, in addition to dates and raisins, provided that the amount should be eight hundred manebs of dates or raisins, and not of fresh dates or grapes. The obligatory charity due upon those should be taken out after drying. The property of a partner in this respect should be completed with the property of the other, according to the common partnership, such as the garden which is jointly owned by a group of heirs, the crop of which amounts to eight hundred manebs of raisins, eighty manebs of raisins are due on all of them together, each to pay in proportion to his share. This, however, does not apply to partnership among neighbours.

The minimum limit of wheat, for example, could not be supplemented with parley (and vice versa); but that of parley could be completed with thin-husked barley, since it is of the same species. This is the due amount of what is watered by an inundation or a canal. But only one-twenty is due upon what is watered with the help of a camel (used for carrying water) or artificial means through taking water from canals, tanks, drains, etc. if irrigation is done by both ways, the consideration should be built upon that which prevails.

As to the quality of the *obligatory charity, it should be known that* dry dates, dry raisins, and dry grains are accepted. Neither grapes nor fresh dates are accepted unless an epidemic should befall the trees and demand, which should be cut down before their fruit is ripe for the sake of the general interest. In that event fresh dates may be collected on the basis that nine-tenths will be set aside for the owner, and one-tenth for the poor. That the division of property is a kind of selling does not prevent such division, for indeed it is permissible because of necessity. The *obligatory charity* is due at the time when the benefit of the fruits becomes evident, and the grains grow hard, whereas it should be fulfilled after being dried.

The Third Kind: The Obligatory Charity Due Upon Both Gold And Silver

When a whole year has passed with a weight equal to two hundred sterling Dirhams (of silver while being in the possession of somebody) according to the Meccan weight, five Dirhams become due, and this is equal to one-fortieth; and if it is even a single Dirham more, its obligatory charity should be calculated according to this rate. The minimum limit of gold (at which Zakat is due) is twenty sterling Dinars according to the Meccan weight, upon which one-fortieth is due; and what is more should be calculated according to that rate. No obligatory charity is due if that amount is short of even a single grain. It is also due upon him who has counterfeit money, if they contain this minimum amount of pure metal. The obligatory charity is also due upon the gold and silver bullions

and the forbidden ornament (of gold and silver, such as the utensils of gold and silver, and the couches of gold owned by the rich men. It is due upon the permissible ornament. It is also due upon the debt of a solvent person capable of paying his debt, in which event it is due at the time of fulfillment. If the fulfillment of the debt has been deferred to a fixed date, the *obligatory charity* is not due until that date comes.

The Fourth Kind: The Obligatory Charity Due Upon Merchandise

It is the same as the obligatory charity of both gold and silver, but here the year is reckoned from the very time in which one possesses the money therewith he has purchased the goods, in case this money has reached the minimum amount liable to the obligatory charity. But in case that money is less than that, or if one buys (the goods) with the intention to practice traffic, the year should be reckoned from the very time of purchase. The obligatory charity here should be fulfilled in the currency prevalent in that town (or country), in terms of which its value is estimated. If the money with which the goods were purchased belonged to a certain monetary unit, and equal to exactly the minimum amount liable to the *obligatory charity* it would be better to calculate the *obligatory charity* on the basis of the same monetary unit with which the good were purchased than on that of the currency prevalent in the city or country.

On the other hand, if one has the intention to practice traffic by way of investing such of his property as he has saved, the year should not be reckoned just from the time of his intention, but from the very time of purchase. If, before the year elapses, the person drops his intention of investing, the fulfillment of the obligatory charity falls out. It is, however, better to fulfill the *obligatory charity* for that year.

Whatever profit may accrue at the end of the year is liable to the *obligatory charity* through the year of the capital, and will not have a special year reckoned for it as is the case with the offspring of animals. As to money-changers, the continuity of the year on the basis of which the *obligatory charity* due on their money is calculated is not interrupted by the exchange of the money among them as it is interrupted with exchange of other kinds of merchandise. The *obligatory charity* due upon the profits which accrue to the money-lender is due upon the lender himself, i.e. upon his share of the profit, even before distributing the shares. This is the most standard practice.

The Fifth Kind: The Alms Due Upon Buried Treasures And Mines

The buried treasure applies to such (of gold, silver and any precious metals) as had been buried during the pre-Islamic period of ignorance and was found in a certain land which has not fallen under the possession of anyone in Islam. The finder of such buried treasure should pay one-fifth such of gold and silver as he finds (to the state), with no consideration to be given to the elapse of a whole year in this respect. It is also better to give no consideration to the minimum amount liable to the obligatory charity, for the obligation of paying one-fifth (the property) is confirmed to what is similar, i.e. the war booty, and considering such

(minimum amount liable to Zakat) is not unlikely, in view of the fact that the way of spending both is one. For this reason, it (its liability to Zakat) is limited to both gold and silver.

As for mines, no obligatory charity is due upon any of metals barring gold and silver, upon which, after being extracted and refined, one-fortieth is due according to the more authentic of both authorities. Based upon that, the minimum limit liable to Zakat is considerable. But there are two opinions pertaining to the elapse of a whole year. It is not considerable according to the opinion that assures the one-fifth. There are two opinions pertaining to the minimum limit liable to Zakat; and the more reliable of them, and Allah Almighty knows best, is that, in relation to the amount of Zakat, it should be subject to the same rule which governs the obligatory charity due upon merchandise, for it is a kind of profit-making, and in relation to the elapse of a whole year, to the obligatory charity due upon the land yields. In this way, no period as such is required, since this is the most sensible course. A minimum limit liable to Zakat is required in this respect as it is required in land yields. The safest course is to set aside one-fifth of all buried treasures and mines regardless of their amount and of whether or not they are gold or silver, in order to avoid these uncertain distinctions and differences, all of which are speculative and close to be contradictory. It is dangerous to lay down hasty and strict verdicts in view of the contradictory nature of these conjectures.

The Sixth Kind: The Alms Of Breaking The Fast

It is obligatory, on the tongue of the Messenger of Allah "Allah's blessing and peace be upon him" upon every Muslim, from what is left over of the sustenance of him as well as of those he sustains. It is to be given on the night and day of breaking the fast (of the month of Ramadan, as closing date), in a form of a measure of the foodstuff on which he is maintained, in accordance with the measure of the Messenger of Allah "Allah's blessing and peace be upon him", i.e. two and two- thirds manebs. It should be taken out of the same kind of his foodstuff, or any kind superior. If his sustenance is wheat, parley would not suffice him; and if it is of different grains, let him choose the best and most superior of them; and it suffices him to take it out of whichever he likes of them.

Its distribution is the same as that of the obligatory charity due upon the property. In it, all beneficiaries should be covered. It is impermissible to give it from flour or parched barley. It is incumbent upon a Muslim to give the alms of breaking fast on behalf of his wife, children, slaves, and everyone of his kith and kin of whom he is responsible, i.e. those whose support is incumbent upon him, just as his father, mother and children. In this respect (according to an unidentified narration) the Messenger of Allah "Allah's blessing and peace be upon him" said: "Pay the alms of breaking fast on behalf of those whom you sustain."

Furthermore, the alms of breaking fast on behalf of the jointly owned slave is due upon both partners; and no alms as such is binding on behalf of an infidel

slave. If a wife donates to pay the alms on her behalf from her property, it suffices her; and her husband has the right to give it on her behalf, without seeking her leave. If something is left over to pay such alms on behalf of some of his dependents, let him pay it on behalf of them; and the most fitting of them to be preferred in this issue is that, whose support is better confirmed. The Messenger of Allah "Peace be upon him" gave preference to the support of one's child over that of his wife, and that of his wife over that of his servant.

Those are the legal rules of jurisprudence (concerning the obligatory charity) which are necessary for him who wishes to be independent from others to know; and beyond that, some rare cases might encounter him, in connection with which case he should seek the religious verdicts, after having grasped this amount of knowledge.

CHAPTER TWO: ON THE FULFILLMENT OF ALMS AND ITS OUTWARD AND INWARD CONDITIONS

It should be known that the almsgiver should observe five things:

The first pertains to the intent. That is to say, the almsgiver should have the intention, within his heart, to pay the obligatory charity due upon him; and it is not incumbent upon him to set apart the property (upon which he is going to pay the alms). Based upon that, if he has property which is under absentee possession, and he says: "This is the obligatory charity due upon my property which is under absentee possession, in case it is safe, otherwise, let it be a supererogatory deed", it will be permissible, because he has not assigned a certain property; and this applies to the property referred to in general terms.

The intent of a guardian takes the position of that of the mad and child (under his guardianship); and the intent of a magistrate takes the position of that of the owner who refuses to give alms, but in so far as the outward aspects of this world are concerned, i.e. in so far as it cancels out the demand from him. But as far as the hereafter is concerned, it does nothing: on the contrary, he continues to be held responsible for it until he resumes giving it. it suffices him, in case he delegates a deputy to pay the alms on his behalf, to declare the intent (of paying the Zakat) at the time of delegation, or to delegate the deputy with intention; and that's because to entrust the deputy with intent is regarded to be an intent in itself.

The second is to be prompt to fulfill it once the whole year has elapsed; and as far as the alms of breaking fast is concerned, it should not be delayed beyond the day of breaking fast. It becomes due with the setting of the sun of the last day of the month of Ramadan; and the whole month of Ramadan is fitting for being prompt to pay it. he, who delays to fulfill the obligatory charity due upon his property even though he is capable of paying it has, indeed, disobeyed (the commandments of Allah), and the damage of his property will not cancel it out of him. But in case the cause of his delay is the absence of the beneficiaries, and subsequently, his property has been damaged, the obligation of payment then will fall out of him.

However, it is permissible to pay the alms in advance, provided that the limit amount liable to alms has been obtained, and a whole year has elapsed. It is also permissible to pay the *obligatory charity* of two years in advance. If the *obligatory charity* is paid in advance and then, before the end of the year, the poor man (the beneficiary) should die, renegade to infidelity, or grow independently rich, or if the property of the owner should be given to damage or he should die, the sum which had been paid in advance would not be regarded a part of the obligatory charity and cannot be restored unless it had been so stipulated at the time of payment. Therefore, let him who pays the *obligatory charity* in advance watch the ends of matters and the safe outcomes.

The third is That nothing should be offered as the *obligatory charity in substitution of another* based on the value. The stipulated *obligatory charity* itself should be set aside and paid. Thus silver will not take the place of gold, nor will gold take the place of silver, even though the substitute may exceed that for which it was substituted.

Perhaps some of those who do not understand the purpose of Shafi'i may indulge in that matter, and give concession to the substitution of one thing for the other on the ground that the main purpose of the whole thing is to satisfy the need. But how far is this from the true knowledge of the law. For while satisfying the need constitutes one of its purposes, in no way could it be the only purpose. The purposes of the law are three which go as follows:

The first purpose of the law is pure devotion *in which there is no share for* personal considerations or desires, just as, for example, the throwing of the pebbles at the *Jamrahs:* nothing could affect the *Jamrah* with the falling pebbles. In this case the main purpose of the law is to put man to trial through action, in order that he may show his servitude and bondage to Allah by means of acts which have no reasonable meaning. For the mind might aid and urge man to do those acts which have reasonable meaning. Consequently, reasonable acts do not illustrate man's perfect servitude and bondage to Allah. Real servitude to Allah is disclosed through full obedience to His orders and not through obedience for some other reason. Thus the most part of the activities (done during) Hajj are, in themselves, void of any reasonable meaning. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said while assuming Ihram: "I respond to Your Call O Allah with Hajj through which I display my devotion and servitude." He did so in order to show that man proves his bondage to Allah through full obedience to His orders regardless of whether they are or they are not acceptable to him and of whether he is or is not liable and inclined to submit to them.

The second purpose of the Law pertains to a reasonable share rather than to pure devotion, just as, for example, fulfilling human debts and restoring to men whatever is usurped from them. Thus there is no crime in which the act itself, as well as the intent are not taken in consideration. Furthermore whenever the right or its substitute is restored to its owner in such a way as is agreeable to him, the demand of the law will have been fulfilled, and it will have no claim. These two

purposes of the law are free of complexities and all men join in understanding them well.

The third purpose of the law is composed of the former two, namely the benefit of mankind and the trial of man by means of bondage. Thus, therein is a mixture of acts of pure devotion like the throwing of the pebbles, and human benefits like the restoration of the usurped rights. The latter is reasonable. But if it is ordained by the law, the two purposes then should inevitably be combined. furthermore, the finer of the two purposes, namely devotion and servitude, should never be ignored on account of the more apparent one (i.e. human benefit). More likely the finer of both is more important.

The *obligatory charity belongs then to this (third) kind.* No one proved wakeful to this fact except Shafi'i. on the one hand, the benefit of the poor serves the purpose of satisfying the need, which is quite clear and readily comprehended. On the other hand, the right of devotion serves the purpose of tracing the details relevant to the *obligatory charity.* In this respect, the *obligatory charity* has been joined to prayer and pilgrimage, as being one of the pillars of Islam. No doubt man has to endeavour to distinguish the different kinds of his property and set aside a portion of each and distribute what he had set aside among the eight groups as will be discussed later. To indulge in this point will not diminish the benefits of the poor but will surely stand against devotion.

That devotion is intended by the special treatment with which the different kinds (in the *obligatory charity) are dealt* is attested by many things which we have discussed under controversial points in books of jurisprudence. One of the clearest of these is that the law ordains as obligatory charity a sheep due upon every five camels, thereby substituting the sheep for the camel without the substitution of gold and silver. Were this to be justified by the shortage of currency of gold and silver among the Bedouins, the justification would be held invalid when it is mentioned that the Messenger of Allah stipulated that the sum of twenty Dirhams or two sheep should be given in compensation when the age of the camel given as *obligatory charity* is younger than what it should be. However, the Messenger of Allah did not mention the amount of shortage in value in connection with the compensation required, estimated at twenty Dirhams or two sheep seeing that garments and vessels of any kind were all of the same value as substitutes.

These and other special treatments alike indicate that although the *obligatory charity* has not been left free from devotional significance, it is different from Hajj which is merely devotional, in so far as it combines both (the reasonable benefits and the devotional deeds). But since feeble minds fail to understand the complicated things, this might lead to errors in this field.

The fourth is that the objects of the obligatory charity should not be transferred from town to town, for the needy and indigent in every town are in the habit of watching its property and wealth, and the transference (of this property) might disappoint them. But anyway, if he does so, it will be valid, according to an opinion; even though to avoid the uncertainty resulting from

the difference (of views in this matter) is much better. So, let the obligatory charity due upon the property of every town be brought out and distributed among its people; and there is no harm to give out of that the strangers within this town.

The fifth is that he should distribute (the obligatory charity due upon) his property among the (eight) groups (of beneficiaries) in his homeland since it is obligatory to include them (in the distribution); and this is attested by the apparent meaning of the saying of Allah Almighty: " Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to the truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom." (At-Tawbah 60)

﴿ إِنَّمَا ٱلصَّدَقَٰتُ لِلْفُقَرَآءِ وَٱلْمَسَٰكِينِ وَٱلْعَٰمِلِينَ عَلَيْهَا وَٱلْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِى ٱلرِّقَابِ وَٱلْغَٰرِمِينَ وَفِى سَبِيلِ ٱللَّهِ وَٱبْنِ ٱلسَّبِيلِ فَرِيضَةً مِّنَ ٱللَّهِ وَٱللَّهُ عَلِيمٌ حَكِيمٌ (٦٠) ﴾

This is similar to the statement of a sick: "One-third of my property be to the poor and needy." This requires the partnership in possession. However, as far as the acts of worship are concerned, one should safeguard himself from adhering only to the apparent aspects.

From those eight the most countries are short of two, i.e. those employed to administer the (funds), and those whose hearts have been (recently) reconciled (to the truth). Four of them are widespread in all countries, i.e. the poor, the needy, the debtors, and the wayfarers. The other remaining two exist in some countries, i.e. those in bondage and the fighters in the Cause of Allah Almighty. Based upon that, if there are five of those groups in one's homeland, let him divide the obligatory charity upon his property into five portions, whether equal or nearly so, and assign a part for each group, and then divide each part into three or more equal or unequal shares.

Yet, it is not necessary for him to divide each share equally among the members of the one group of beneficiaries, but may divide it, if he wishes, into ten or even twenty shares, and in this case the portion of each individual within the same group will necessarily diminish. The division of the *obligatory charity* among the different groups should not be subject to increase or decrease: nothing should be taken from the one and added to the other but all should be equal. The share of each group should not be divided into less than three portions. Thus if the amount of the *alms* of breaking fast of Ramadan is one measure of any foodstuff and there are five groups of beneficiaries in the town, the almsgiver should divide the *alms* among fifteen men. Should one man be left out and thus he will not receive his portion, the almsgiver, if it is possible, should supply that portion from his own property. But if this is not possible because of the littleness of the *obligatory charity, let* some of those who are liable to the *obligatory charity* gather their dues and collect the beneficiaries and give that to them, so that they might share it, for indeed doing so is necessary.

On The Exposition Of The Details Of The Inward Manners Pertaining To The Obligatory Charity

It should be known that there are several duties incumbent upon the seeker after the way to the hereafter, which go as follows:

The first duty: to have understand well the obligation and significance of the obligatory charity, and the consideration which makes it a means of putting man to trial, and the reason why it has been made one of the foundations of Islam, although it is just a financial transaction, and does not belong to the bodily acts of worship. This has three points to be made:

The first meaning is that to utter the word of testimony is to stick to monotheism, and bear witness to the Oneness of the worshipped god; and the stipulation to fulfill that to the best is that the monotheist should have no beloved other than the One and Only, since the love tolerates no division of affection; and it is of little benefit to express the Oneness of God only by the tongue. It is the departure from the beloved which tests the degree of love. To be sure, the wealth is the object of the love of the people for it is the instrument therewith they enjoy of the delights and pleasures of this world, and because of which they love life and dislike death, although it is this which leads to their meeting with the beloved (Allah in the hereafter). Thus, they have been tested in their loyalty to their claim that they love god, and they have been asked to dispense with (a portion of) their property, which is the centre of their love and adoration (in this world).

For this reason, Allah Almighty says: "Allah has purchased of the Believers their persons and their goods; for theirs (in return) is the Garden (of Paradise)." (At-Tawbah 111)

﴿ ۞ إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ ﴾

This (purchase) is through fighting in His Way, which is to sacrifice one's soul out of longing for meeting Allah Almighty (after death). But to sacrifice property is much easier (in the sight of the people than to sacrifice the soul). Having understood this, the people have been divided into three divisions:

the first division of people proved true to their monotheism, thereupon they fulfilled their covenant (of faith with Allah) and sacrificed the whole of their property, from which they have saved even no Dinar, nor a Dirham, to the extent that they were not in need to occupy themselves with how much it was binding upon them to offer as obligatory charity, to the extent that when one of them was asked about the obligatory charity due upon two hundred Dirhams, he said: "Five Dirhams are ordained by law to be paid by the laymen; and as for us, it is incumbent upon us to give the whole of it."

For this reason, Abu Bakr gave the whole of his property in charity, and Umar gave half of his property in charity, and when the Messenger of Allah "Allah's blessing and peace be upon him" asked Umar about what he had left for his family, he said: "The like of it." when he "Peace be upon him" asked Abu Bakr he

said: "I've left for them Allah and His Messenger." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The difference between you is the same as the difference between your words of reply." Abu Bakr As-Siddiq (the truly faithful believer) fulfilled his covenant of truthfulness and withhold with himself nothing other than his beloved, i.e. Allah and His Messenger.

The second division of people are those whose degree is lesser than the former. They withhold their property, and watch the seasons of need and welfare (to spend their wealth). Their intend, by their saving, to spend only as much as the need requires, without being blessed in luxury, and expend what is beyond their need on whatever sides of good appears to them. in this way, they do not restrict themselves only to the amount of the obligatory charity due upon them. such followers as An-Nakh'i, Ash-Sha'bi, Ata' and Mujahid were of the opinion that there were other rights due upon the property and wealth beside the obligatory charity. Ash-Sha'bi was asked: "Is there any right other than the obligatory charity due upon the property?" he said: "Yes. Have you not heard the saying of Allah Almighty: " to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves"? (Al-Baqarah 177)

﴿ وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ ذَوِى ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينَ وَٱبْنَ ٱلسَّبِيلِ وَٱلسَّآئِلِينَ وَفِى ٱلرِّقَابِ ﴿١٧٧﴾ ﴾

They also sought the evidence for that in the statement of Allah Almighty: "and spend out of what We have provided for them" (Al-Baqarah 3)

﴿ وَمِمَّا رَزَقْنَـٰهُمْ يُنفِقُونَ ﴿٣﴾ ﴾

And: " O you who believe! Spend out of (the bounties) we have provided for you, before the Day comes when no bargaining (will avail), nor friendship nor intercession." (Al-Baqarah 254)

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَنفِقُواْ مِمَّا رَزَقْنَـٰكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَـٰعَةٌ ﴿٢٥٤﴾ ﴾

They pretended that this was not abrogated by the Holy Verse of the obligatory charity, and argued that this should belong to the right of a Muslim upon a Muslim. This means that it is incumbent upon a solvent, whenever he finds anyone in need, to remove his need, and this is something beyond the portion of the obligatory charity.

What is true in this respect according to jurisprudence is to say that should such need trouble anyone, to relieve him of it becomes then a collective (and not individual) duty, since, in no way could it be permissible to throw away the life of a Muslim. But, it might be said that it is binding upon a solvent to relieve a needy one of his need by way of loan, and it is not binding upon him to do so as a gift, seeing that he has fulfilled the obligatory charity due upon him. But it might be

said also that it is incumbent upon him to give him at the time as a gift, and it is not permissible for him to do so by way of loan, i.e. it is impermissible to force the needy to accept the loan (and thus is required to pay it back). However, this matter is controversial, and the loan is to come down to the lowest degree of the laymen, i.e. the third degree.

The third division includes those who limit themselves only to what is obligatory upon them, with neither reduction from nor addition to it; and this is the lowest degree. Almost all the laymen limit themselves to that, in view of their greed and niggardliness, and great inclination to wealth, and their halfhearted love for the hereafter. Allah Almighty says in this respect: "If He were to ask you for all of them, and press you, you would covetously withhold, and He would bring out all your ill-feeling." (Muhammad 37)

﴿ إِن يَسْـَٔلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا۟ وَيُخْرِجْ أَضْغَـٰنَكُمْ ﴾

How much is the difference between a servant, from whom He Almighty has purchased his own property and soul, on the condition that he will be admitted to the Garden (of Paradise) in return for that, and a servant whom He does not press in view of his niggardliness. This is one of the meanings given to Allah's command to His servants to give their wealth in charity.

The second meaning is to get purified from the attribute of niggardliness, which is one of the destructives. The Messenger of Allah "Allah's blessing and peace be upon him" said (according to a certain narration): "Three things are from amongst the destructives: sordid avarice, vehement passion, and self-conceit." Allah Almighty says: "And those saved from the covetousness of their own souls, they are the ones that achieve prosperity." (Al-Hashr 9)

﴿ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴾

In the quarter of the destructives, there will be a discussion of the point of its destructive nature, and the way of keeping away from it. The attribute of niggardliness and covetousness could be eliminated by having the self accustomed to give and spend out of his property, for indeed, the love of anything would not cease unless one is overpowered to leave it, until it is become a practice. In this meaning, the obligatory charity is a purity, in the sense that it purifies the almsgiver from the stigma of the destructive niggardliness and covetousness; and as much as one gives out of his property, and as far as he is pleased with his spending, and as well as he rejoices of spending it in the Way of Allah Almighty, he get purified.

The third meaning is to give thanks for Allah's Grace (upon His servants). The grace of Allah Almighty upon His servant appears in himself as well as in his property. From this point of view, the bodily acts of worship is to give thanks for the graces of body; and the financial acts of worship is to give thanks for the grace of wealth. How despicable is the one who sees a poor man, to whom sustenance has been restricted, and he has been forced to be in need of it, and at

the same time, he (the wealthy) does not stretch a helping hand to give thanks to Allah Almighty Who has made him free from want and begging, which He has visited upon others, by giving in charity one-fortieth or one-tenth of his property.

The second duty: it pertains to the time of fulfillment. It is out of the good manners of the religious men to give what is due upon them in advance of the time in which it becomes binding, in order to show their desire for obedience and submission (to the commands of Allah Almighty), by bringing pleasure and happiness to the hearts of the poverty-stricken, and to hasten on to avoid the obstacles of time which might obstruct him from doing good, knowing that there is evil in delaying it, with which a servant might be at risk of disobedience in case of deferring it beyond the time at which it becomes binding. One should avail himself of the opportunity when there appears any motive felt inwardly for doing good, for this belongs to the passing thoughts inspired into the heart by the King. To be sure, the heart of the believer lies in between two of the Fingers of (Allah) Most Gracious, and how quick it turns (from one state to another); and Satan, on the other hand, promises poverty, and commands (his devotees) to do what is shameful and vile, through a whispered thought which follows that of the angel.

So, let one avail himself of this opportunity, and fix a certain month to fulfill the whole of his due, if he so likes, and endeavour to choose the best and most convenient of times, in order that his excellence might rise (in the Sight of Allah Almighty) and (the reward of) his obligatory charity might be multiplied. Let it be, for example, the month of Muharram, which is the first month in the year, and it is one of the Sacred months, or the month of Ramadan, for the Messenger of Allah "Allah's blessing and peace be upon him" was the most generous of all the people in that month, even more generous than the strong uncontrollable wind (in readiness and haste to do charitable deeds), during which he used to withhold nothing. The month of Ramadan has the great excellence of the Night of Power, on which the Qur'an was sent down. Mujahid used to say: "Say not 'Ramadan', for it is one of Allah's Names, but you may say 'the month of Ramadan'." The month of Dhul-Hijjah also is of great excellence, since it is one of the Sacred months, in which their lies the greater pilgrimage; and in it there lie also the well-known days, i.e. the first ten, and the numbered days, i.e. the days of Tashriq. The best of the days of Ramadan are the last ten days, whereas the best of the days of Dhul-Hijjah are the first ten days.

The third duty: it pertains to spending in charity in secrecy (and not in public), since it is farther removed from the desire to be seen and heard of men. In this respect, the Messenger of Allah "Peace be upon him" said: "The best (object of) charity is that given in secret, no matter how little it might be, therewith to relieve a poverty-stricken person." According to one of the learned men: "There are three of the treasures of righteousness, one of which is to give (the objects of) charity secretly." According to a certain narration the Prophet

"Peace be upon him" said: "A servant might do a deed in secret, which is written for him in the list of works which are done secretly, and once he demonstrates it, it is moved to be written in the list of the works which are done publicly; and if he talks about it, it is taken out in order to be written in the list of works which are done by way of showing off."

According to a well-known narration: "There will be seven, whom Allah Almighty will shade with His shade, on the day on which there will be no shade other than His...one of whom will be a man who gave an object of charity (in secret) that his left hand did not know what his right had had given." According to another tradition: "The (object of) charity to be given in secret extinguishes the anger of the Lord." Allah Almighty says: " If you disclose (acts of) charity, even so it is well, but if you conceal them, and make them reach those (really) in need, that is best for you: it will remove from you some of your (stains of) evil. And Allah is well acquainted with what you do." (Al-Baqarah 272)

﴿ إِن تُبْدُوا۟ ٱلصَّدَقَٰتِ فَنِعِمَّا هِىَ ۖ وَإِن تُخْفُوهَا وَتُؤْتُوهَا ٱلْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ ۚ وَيُكَفِّرُ عَنكُم مِّن سَيِّـَٔاتِكُمْ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾ ﴾

The benefit of concealing it is to get rid of the evil of being seen and heard of men. The Messenger of Allah "Allah's blessing and peace be upon him" said in this issue: "Allah never accepts anything from him who likes to be heard or seen of men, nor from him who makes reminders of his generosity." The one who talks about his objects of charity seeks to be heard of men, as well as the one who gives publicly among an assembly of people seeks to be seen of men. But it is only to disclose it, and keep silent of talking about it that affirms sincerity and truthfulness. Some people endeavoured their utmost to conceal the identity of the almsgiver even from the recipient, in different ways: one of them threw the object of his charity into the hand of a blind man, and another threw it on the way and in the sitting place of a poor where he could find it, but could not see the almsgiver, one placed it into the garment of a poor while he was sleeping, and one sent it to the hand of a poor through another one, so that he would not know the identity of the almsgiver, who would ask the conveyor not to disclose his personality and recommend him to conceal his identity. The purpose of all of that is to seek to extinguish the (fire of the) anger of the Lord Almighty, and keep away from being seen or heard of men.

But if it is not possible for an almsgiver but to be recognized even by only one person, it is much better for him to hand over his object of charity to a deputy, who, in turn, would undertake the process of conveying it to the indigent, who does not recognize him, since both showing off and reminder of generosity lie in the indigent's knowledge (of the almsgiver), whereas only showing off lies in his knowledge of the identity of the mediator. Whenever the

almsgiver's purpose is to obtain fame, his good deed will be fruitless since the purpose of the *obligatory charity is to eliminate* niggardliness and weaken the love of wealth; but even the love of position and rank is more dangerous than the love of wealth, and both will be destructive in the hereafter. as well as the attribute of niggardliness turns to be, so to speak, in the grave a stinging scorpion, the desire to be seen of men turns to be a biting viper. However, man is commanded to weaken or destroy them in order to avoid or at least diminish their harm. But when he seeks to be seen and heard of men, he seems to strengthen the viper and weaken the scorpion. As much as he weakens the scorpion, he strengthens the viper. Had he left them as they were, it would have been easier for him (to get rid of their harm). For the strength of these attributes lies in doing according to what they requires, and their weakness lies in doing in opposition and contradiction to them as well as in doing in opposition to what they require. Which benefit then lies in contradicting the requirements of niggardliness and responding to the desire of being seen of men thereby weakening the weaker of both and strengthening the stronger? The mysteries of these concepts will be discussed later in the Quarter on the Destructives.

The fourth duty: let him demonstrate his charity in so far as he knows this will exhort the people to emulate him. But at the same time, let him safeguard himself from being seen of men, in the very manner we will discuss later in the Book on Showing Off. Allah Almighty says: "If you disclose (acts of) charity, even so it is well." (Al-Baqarah 271)

﴿ إِن تُبْدُوا۟ ٱلصَّدَقَـٰتِ فَنِعِمَّا هِىَ ﴾

This should be subject to the requirement of the situation to disclose it: either to exhort the people to emulate the almsgiver, or because the beggar does his begging at the presence of an assembly of people, whereupon giving in charity should not be left just for fear of showing off by giving it in public. Nay! One should give in charity and safeguard himself from being seen of men as possible as it could be.

That's because there is a third evil thing in giving in charity in publicly, against which one should safeguard himself, beside both of reminders of generosity and showing off, i.e. to bring shame on the poor because of his poverty, whose feeling might be injured by being seen in the form of a needy one. But even, since it is he, who disgraces himself when he begs others publicly, there is no danger of injuring his feelings in giving him charity in public. This is like the exposure of the dissoluteness of a man who has concealed it. Such an exposure is forbidden, as well as it is forbidden to spy on it, and be accustomed to talk about it in public in his absence. But the punishment of him who divulges his dissoluteness should be to spread it among the people, despite the fact that he is the main cause of it.

This is the same meaning expressed by the statement of the Messenger of

Allah "Allah's blessing and peace be upon him": "He, who takes off the dress of shyness, no protection should be observed against backbiting him." Allah Almighty says in this issue: "And spend out of what We have provided you with in secrecy and in public." (Ar-Ra'd 22)

﴿ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً ﴾

With that He Almighty prompts the people to spend in charity publicly, in view of its advantage of exhorting others to do the same. For this reason, let the servant be subtle in his consideration of weighing this advantage with that danger inherent therein, which differs according to the different states and persons. In some cases, it might be better to make the giving in charity public for many people; and to be sure, if one becomes well-acquainted with both benefits and disadvantages, and is free from the worldly desires, what is more convenient and relevant to each state will be clear to him.

The fifth duty: let not the almsgiver corrupt his giving in charity with reminders of generosity, and causing harm (to those whom he gives). Allah Almighty says in this respect: " O you who believe! Cancel not your charity by reminders of your generosity or by injury, like those who spend their substance to be seen of men." (Al-Baqarah 264)

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُم بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنفِقُ مَالَهُ رِئَاءَ النَّاسِ ﴾

They differ about the reality of the distinction between reminding of generosity and causing injury therewith: It was said: "To make reminders of generosity is to make a mention of the gift (before the people), whereas to cause injury therewith is to make it publicly." According to Sufyan: "He, whose charity was rendered fruitless had made reminders of his gifts, thereupon it was said to him: "What is to make reminders of one's generosity?" he said: "It is to make a mention of it, and talk about it (publicly before the people)."

It was also said that to make reminders of generosity is to make use of him in service in return for giving, whereas causing injury therewith is to put him to shame because of his poverty. It was also said that to make reminders of generosity is to behave arrogantly towards him because of his gifts which he gives to him, whereas to injure him therewith is to repulse him, and rebuke him for his begging. The Messenger of Allah "Peace be upon him" said: "Verily, Allah Almighty never accepts the object of charity given by him who makes reminders of his generosity."

In my sight, reminder of one's generosity has a root and a place where it is fixed (in the heart); and it is one of the states and attributes of the heart, from which there spring states which appear themselves in speech as well as in the acts of organs. Its root lies in seeing himself benefactor and Bestower of favours upon the poor, although it is incumbent upon him to see himself beneficiary and owing

to the poverty-stricken, who concedes to accept from him the due of Allah Almighty which is the cause of his purification and salvation from the fire (of Hell); and were he not to accept it, he would remain in pledge of it. so, he should then appreciate for the poverty-stricken his favour upon him, when he makes his hand act on behalf of (that of) Allah Almighty to receive the due of Allah Almighty. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the (object of) charity falls into the Hand of Allah before it reaches the hand of the beggar."

Thus, let the almsgiver be assured that he hands over to Allah His due, and that the poverty-stricken takes from Allah Almighty his sustenance (doomed to him) after it has been given to Allah first. If one is in debt to another, which he transfers to his slave or servant who are dependent upon him in their sustenance to pay, it would be out of impudence and ignorance from the part of the payer to think that the recipient is under any obligation to him, since his benefactor is him, who is responsible for his sustenance, whereas he only has fulfilled what was required from him by his master, which enabled him to obtain his favour, thereby helping himself, without putting anyone under any obligation to him.

Were he to be well-aware of all or at least one of the three meanings of understanding the significance of the obligation of Zakat as we have discussed, he would not see himself as a benefactor but to himself, either through giving his property in order to show his love for Allah Almighty, or to purify himself from the evil of niggardliness, or through giving thanks for the grace of wealth (bestowed upon him by Allah Almighty) in the hope of getting more.

Whatever it might be, there are no dealings between him and the poverty-stricken until he regards himself as the benefactor. Once he sees himself as the benefactor to him, this leads to the manifestation of the outward signs of reminders of generosity which we have already discussed, i.e. talking about ones gifts and insistence on making them public, seeking reward from the beneficiary by expecting from him thanks, praise, service, respect, and veneration, and by requiring him to carry out everyday jobs for him, adoring him in assemblies, and agree with him on all subjects. All these are the fruits of the reminders of generosity. As for the inward meaning of reminders of generosity we have already mentioned them earlier.

As for causing harm with injury (of the feeling of the beneficiary), its external signs are rebuke, disrespect, harsh speech, stern looks, putting to shame by exposure, and all ways of derision. Its internal nature from which its external signs stem consist of two things : the one is man's dislike to give up any of his wealth and the difficulty to which he is put when he leave any of it. This causes one to be inevitably bad-tempered. The second is his belief that he is superior to the poor who, because of his need, is inferior. Both these things are the result of ignorance. For he who dislikes to expend one dirham for a thousand (which he will receive as reward in the hereafter) is really foolish. It is well-known that one

expends his wealth in order to obtain Allah's Good Pleasure, and to enjoy His rewards in the hereafter. The wealth which he expends for this purpose is more honoured than that which he had spent or may spend to purify himself from the stigma of niggardliness or to give thanks in the hope of receiving more. Whatever you might assume, there is no justification for man's dislike (to give up any of his wealth).

As for the second meaning, it is also out of ignorance, for were one to know which excellence a poor has over a wealthy on the one hand, and how dangerous are the rich and wealthy people in this world on the other hand, no wealthy would ever disdain a poor: on the contrary, he would seek his blessing and wish to be in his rank. Of a surety, the righteous among the rich and wealthy people will enter the Garden five hundred years after the poor and indigent. For this reason, the Messenger of Allah "Peace be upon him" said: "“By the Lord of the Ka'bah! They are the losers.” Abu Dharr asked him: “O Messenger of Allah! Who are those (losers)?” He said: “They are those, who have a great wealth except so and so and so (i.e. those who spend their wealth on whomever they find) in front of them, behind them, on their right and on their left; and how a few they are!...to the end of the narration.

Furthermore, how should a wealthy one disdain a poverty stricken, whom Allah Almighty has made the source of his profit, since through the labours of the poverty- stricken he earns and accumulates his wealth, and saves of it as much as is required by his need? He has been commanded to give the poverty-stricken as much as is proportional to his need and to withhold from him any surplus which will cause harm to him if it were given to him. The wealthy then is employed to provide the poverty-stricken with sustenance but he differs from him by his endeavour to settle disputes and hold responsibilities, and his stewardship over the surplus (of his property) until he dies, so that his enemies would devour what he has left. Thus, whenever man's dislike to leave any of his wealth is replaced by gladness and joy for the aid given to him by Allah to fulfill what is due upon him and hand it over to the poverty-stricken, so that the poor, by accepting it, might free him from obligation, injury and its [external signs of] rebuke and stern looks will vanish and give room to joy and thanks, in addition to the acceptance of the obligation. This is the source of both reminders of generosity and injury.

But, you might say: "To see oneself in the position of a benefactor is an abstruse thing: is there any sign therewith to examine his heard, and know that he has not seen himself in such a position of the benefactor?"

It should be known to you then that this has a fine and clear sign: let him suppose that if a poor person, for example, committed a sin against him, or aided an enemy in conspiracy against him, would then his disapproval of him and rejection of his behaviour after giving him in charity be stronger than his before giving him in charity? If his disapproval of the poor who committed sin against

him after giving him charity was stronger (than it would have been before giving charity to him), then his charity had not been free from the taint of reminders of generosity, for he expected, because of it, what he had expected not before it.

Therefore, you might say: "This matter is obscure, and the heart of anyone could hardly be free from that: what then is its remedy?"

It should be known to you that it has internal as well as external remedy. Its internal remedy is to have knowledge of the (three) facts which we've mentioned earlier in connection with understanding the obligation (of the regular charity), and the fact that it is the poverty-stricken who is benefactor to him, by help him get purified, through his accepting the objects of charity.

As for the external remedy, it implies the good deeds done by the one under obligation, since the deeds which result from the good manners colour the heart with the good manners, as we shall see its mysteries later in the last portion of the book. For this reason, one of those (righteous men) used to place the object of charity in front of a poor person, and stand before him, begging him to accept it, in such a way as to make him seem in the form of a beggar, and to experience the unpleasant feeling of fear lest he might be refused. One of them also used to stretch his hand (with the object of charity) towards the poor one, so that he would take it from his hand, in order that the hand of the poor would be the higher.

It was the habit of both A'ishah and Umm Salamah "Allah be pleased with them" to say to the courier, whenever they sent an object of charity to a poor man: "Retain in memory the invocation therewith he supplicates (for us)." Then they would repeat the like of his supplication saying: "Let this (our saying) be in return for that (his saying) so that our object of charity would be given with sheer sincerity." That's because they expected not even the invocation, seeing it something similar to the reward (of their charity), and thus they countered it with its like. As such did Umar Ibn Al-Khattab, and his son Abdullah "Allah be pleased with both".

This is the way the physicians of the heart treated their hearts, and there is no external remedy other than those deed indicative of submission, humility and acceptance of obligation; while their internal remedy is in the knowledge of the facts which we have already mentioned. The one is from the perspective of work and the other from that of knowledge. On the other hand, the heart could hardly be treated except by the mixture of knowledge and work; and this condition in almsgiving corresponds to submission in prayer. This is proved by the statement of the Messenger of Allah "Peace be upon him": "Man gains nothing from his prayer except such of it as he grasps well." This is similar to his another statement: "Allah never accepts the (objects of) charity of him who makes reminders of his generosity." It is similar to the Allah's statement: "Cancel not your alms by reminders of your generosity or by injury." (Al-Baqarah 264)

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُبْطِلُوا۟ صَدَقَـٰتِكُم بِٱلْمَنِّ وَٱلْأَذَىٰ (٢٦٤) ﴾

The verdict of the jurisprudent that the *charity* is fulfilled regardless of that condition (of knowledge and work in accordance with that knowledge) and that, once given, the person frees himself from the obligation is a different matter, and to its concept we have referred in the Book of Prayer.

The sixth duty: let the almsgiver belittle his gift (whatever significant it might be), for indeed, if he makes much of it, he will be swollen with pride because of it, and to be sure, the vanity is one of the destructives, and it always deprives the deeds of their fruits. Allah Almighty says in this respect: " and on the day of Hunain: behold! your great numbers elated you, but they availed you naught." (At-Tawbah 25)

﴿ لَقَدْ نَصَرَكُمُ ٱللَّهُ فِى مَوَاطِنَ كَثِيرَةٍ ۙ وَيَوْمَ حُنَيْنٍ ۙ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ (٢٥) ﴾

It is said that the more a good deed is belittled in the sight of its doer, the greater it becomes in the Sight of Allah Almighty, whereas the greater a sin is regarded by its doer, the trivial it becomes in the Sight of Allah Almighty. It is also said: "In no way could a favour be completed but with the help of three things: to belittle it, to hasten on to do it, and to conceal it (in avoidance of being seen of men)."

Furthermore, making much of a thing is different from reminding of one's generosity and causing injury therewith. If one, for instance, spends his property to construct a mosque, or build an outpost (to safeguard the borders of the state), he could make much of his gift, but in no way could he make reminders of his generosity, or injure anyone with that. However, both vanity and making much of deeds affect almost all the acts of worship, and their remedy is through both knowledge and work.

As for knowledge, one should be well-aware of the fact that one-tenth, or one-fortieth (his property) is a little portion of the great amount, (and if he restricts his charity to that portion) he then has been satisfied by the lowest rank of giving, as we have mentioned in the understanding of the obligatory nature of Zakat. Thus, he is more fitting to feel shy of it: how then should he make much of it? nevertheless, if he rises up to the highest degree of giving , and spends the whole, or the most portion of his property (in charity), let him then wonder from where has he got this wealth, and how he should spend it. of a surety, the wealth (as anything in the world) belongs to Allah, to Whom he is under obligation, when He has given him the wealth, and helped him spend it (in charity). So, it is not consonant with him to make much of a thing which in itself belongs to Allah Almighty? If he is in the station which requires him to look at the hereafter, with the view that he spends (in charity) just in expectation of the reward, it is not

fitting for him to make much of spending that the reward of which he will receive is so many times like it.

As for work, it is that he should give him the giving of a shy man who proves niggardly when he withholds the remaining portion of his property from Allah Almighty. Thus, he should appear in the state of a submissive meek person, like the state of him who is required to give back a trust, and he gives some and keeps some with him. That's because the whole property belongs to Allah Almighty, and to give it all is the dearest in Allah's Sight. But He Almighty has not commanded His servant to do so, for it is much difficult upon him, because of his niggardliness, as Allah Almighty says: " If He were to ask you for all of them, and press you, you would covetously withhold, and He would bring out all your ill-feeling." (Muhammad 37)

﴿ إِن يَسْـَٔلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا۟ وَيُخْرِجْ أَضْغَـٰنَكُمْ ﴿٣٧﴾ ﴾

The seventh duty: let the almsgiver choose from his property the best and the dearest to him, the most honoured and the most lawful, for Allah Almighty is good, and He never accepts but what is lawful and good. If what is given as alms is taken out of that whose sources and possession are suspicious, it fails to fulfill the required conditions. According to the narration of Iban on the authority of Anas Ibn Malik: "Blessed be a servant who spends (in charity) out of his property which he has earned with committing no sin thereof!" it is out of bad manners not to take out as alms the best of the property, for one might keep the best for himself, his servant, or his family, thereby giving preference to others over Allah Almighty. If one does the same with his guest, and offers to him the worst kind of food he has in the house, he will provoke his hatred.

This should be the state of him who observes Allah Almighty (in all of his deeds). Moreover, if he observes himself, and the reward which is awaiting him in the hereafter, not wise then is he, who gives others preference over himself, seeing that one has nothing from his own property beyond what he gives in charity and saves (for himself in the hereafter), or what he devours, and consumes. However, what he devours is just to fulfill his immediate desires at the time. It is then not wise to restrict one's attention to the immediate desires, and leave the (future which is secured through) saving, since Allah Almighty says: "O you who believe! Give of the good things which you have (honourably) earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad, in order that out of it you may give away something, when you yourselves would not receive it except with closed eyes. And know that Allah is free of all wants, and worthy of all praise." (Al-Baqarah 267)

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَنفِقُوا۟ مِن طَيِّبَـٰتِ مَا كَسَبْتُمْ وَمِمَّآ أَخْرَجْنَا لَكُم مِّنَ ٱلْأَرْضِ ۖ وَلَا تَيَمَّمُوا۟ ٱلْخَبِيثَ مِنْهُ تُنفِقُونَ وَلَسْتُم بِـَٔاخِذِيهِ إِلَّآ أَن تُغْمِضُوا۟ فِيهِ ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ ﴿٢٦٧﴾ ﴾

He means that you never accept it but with dislike and shyness, and this is the concept of receiving with closed eyes. So, do not favour your Lord with that (which is not good).

According to a certain narration: "A single Dirham (to be spent in charity) might be given precedence over one hundred thousand Dirhams (in reward)." That's because it might be spent out of the best and most lawful of one's property, which he gives with good pleasure and happiness of giving (in charity), whereas one hundred thousand Dirhams might be taken out of what one dislikes most of his property, which indicates that he does not favour Allah Almighty with what he likes. Allah Almighty criticizes a people who specify to Allah just what they dislike, when He says: "They attribute to Allah what they hate (for themselves). And their tongues assert the falsehood that all good things are for themselves: without doubt for them is the Fire, and they will be the first to be hastened on into it!" (An-Nahl 62)

﴿ وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ ٱلْكَذِبَ أَنَّ لَهُمُ ٱلْحُسْنَىٰ ۖ لَا جَرَمَ أَنَّ لَهُمُ ٱلنَّارَ وَأَنَّهُم مُّفْرَطُونَ ﴿٦٢﴾ ﴾

I.e. the fire will be the reprisal for their specifying to Allah Almighty what th dislike.

The eighth duty: let the almsgiver seek for him who is the worthiest of hi object of charity, and not be satisfied with the recipient's being only one of the eight groups of beneficiaries. There are particular characteristics which should be observed in them, and they are six:

The first is that he should seek for the righteous pious, who turn their back to (the pleasures and delights of) this world, and devote themselves wholeheartedly to the transaction of the hereafter. The Messenger of Allah "Allah's blessing and peace be upon him" said in this respect: "Eat not but the food of a righteous pious man, and let none but a righteous pious man eat your food." That's because the righteous pious seeks the aid of it (your food) to support his piety, and by your helping him, you will be his partner in his good deeds. He "Peace be upon him" said also: "Give your food to the righteous pious, and bestow your favours upon the faithful believers." According to another narration: "Entertain with your food such as you love in (the religion of) Allah Almighty."

One of the learned men used to favour with his food the poverty-stricken among the Sufis. It was said to him: "It'd be better if you include all the kinds of poor in your food!" he said: "No! those (poor Sufis) have devoted themselves wholeheartedly to Allah Almighty, and when anyone of them is afflicted with poverty, his attention would soon be diverted; and thus, it is much better to me to bring back even a single one of them to devote himself once again to Allah Almighty than to give one thousand of those whom the affairs of this world concern." This was mentioned to Al-Junaid he made good of it and said

describing him: "This is one of the devotees of Allah Almighty." He further said: "I've never heard a speech much better than that for a long time." It was related that this same man came upon hard times and decided to close the shop Thereupon Al-Junaid sent him some money and said: "Make this your capital and do not close down your shop: verily the trade cause no harm to men like you." This man was a grocer who charged the poor nothing for the foodstuff which they purchased from him.

The second of those characteristics is that the beneficiary should belong to the men of knowledge, for this object of charity helps him increase his knowledge; and of a surety, the knowledge of from amongst the most honoured acts and deeds of worships, when the intention therein is true. It is narrated that Ibn Al-Mubarak used to assign his favours only to those of knowledge. It was said to him: "Would that you included others in your favours!" on that he said: "I do not know, after Prophethood, a rank far better than that of the men of knowledge." That's because if anyone of them diverts his attention to his need, he will not be devoted to knowledge, nor will he be eager to learning. For this reason, it is better to spare time for them in order to help them apply themselves exclusively to knowledge and learning.

The third characteristic is that the beneficiary should be true to his piety and knowledge of monotheism. The sign of his faith in the Oneness of Allah is to praise and thank Allah and to acknowledge that He is the source of his grace making no attempt to ascribe it to another. This is the state of him who is the most thankful to Allah. he acknowledges that Allah Almighty is the source of all graces. Luqman said in his testament to his son: "Hold no mediator between yourself and your Lord, the real Benefactor and regard all other benefactors as instruments (in His Hand) who are forced to execute His will." He who gives thanks to anyone other than Allah Almighty does not know the real Benefactor and does not understand that the intermediary instrument (of benefaction) is compelled and submissive to the will of Allah Almighty Who has subdued (the intermediary instruments) to the motives of action and has made easy the ways (of executing it). Consequently, the almsgiver gives his gift under compulsion, to the extent that by no means could he be able to refrain from that even if he so likes, since Allah Almighty has implanted in his heart that his interest in both religion and world depends upon giving.

When the impulse *(of giving)* becomes strong it enjoins a resolute willpower which gives rise to immediate action, with which a person will be unable to resist or contradict a strong impulse in which, there is no room for indecision or hesitation. That's because it is Allah Almighty Who creates impulses and arouses them to action. It is He who remedies their points of weakness and eradicates their indecision. He it is Who imposes upon men the task of rising to action according to their impulses. Such as realizes this fact pays no attention but to the Cause of causes. *The significance of* such a realization is more significant to the

almsgiver than all the praise and thanks he may receive, which are nothing but useless chatter for the most part.

Thus, the opportunity to help a believing worshipper should not be lost. But he who gives thanks when he receives a gift and invokes good upon the giver, will criticize when it is withheld from him and will invoke evil whenever he despairs of receiving a gift. Such persons differ in their states (of reactions).

In this respect, it is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" sent a gift to a poor man, and told the courier to retain in memory what he (the recipient) would say. When he (the poor) received the gift he said: "Praise be to Allah Who never forgets such as remembers Him, nor wastes such as gives thanks to Him." Then he resumed (by way of supplication): "O Allah! you have never forgotten so and so, (in reference to himself), so, please, make so and so (i.e. himself) persist in celebrating You." When the Messenger of Allah "Allah's blessing and peace be upon him" was informed of that he grew pleased and said: "I knew that he would say so." Consider then how he had devoted his attention to Allah Alone.

Once the Messenger of Allah "Allah's blessing and peace be upon him" asked a man to repent he said: "I turn to Allah, and not to Muhammad, in repentance." On that he said: "No doubt, he has attributed the right to its real owners." When A'ishah's innocence was revealed (in the Qur'an) in connection with the story of the untrue false speech (faked about her), Abu Bakr (her father) said to her: "Stand and kiss the head of the Messenger of Allah "Peace be upon him"!" she said: "By Allah! I never do, and I praise none but Allah Almighty." On that the Messenger of Allah "Peace be upon him" said: "Let her O Abu Bakr!" she "Allah be pleased with her" said according to another version: "Praise be to Allah Alone, and not to you, nor to your companion (the Prophet)." However, the Messenger of Allah did not deny that statement from her, despite the fact that the revelation (which held her blameless) reached her through the Messenger of Allah "Allah's blessing and peace be upon him".

It is the characteristics of the infidels and unbelievers to see that things come from sources other than Allah Almighty, in accordance with the statement of Allah Almighty which carries such description: " When Allah the One and Only, is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust and horror; but when (gods) other than He are mentioned, behold they are filled with joy!" (Az-Zumar 45)

﴿ وَإِذَا ذُكِرَ ٱللَّهُ وَحْدَهُ ٱشْمَأَزَّتْ قُلُوبُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ وَإِذَا ذُكِرَ ٱلَّذِينَ

مِن دُونِهِۦٓ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾ ﴾

Such as then does not purify his inward soul from seeing the intermediaries except as instruments (in the hand of Allah Almighty) is not free from the hidden sin of ascribing partners to Allah (in worship). Let him then fear Allah and purify his faith from the defects and blemishes of ascribing partners to Allah.

The fourth characteristic is that the beneficiary should be unknown, and belong to those who conceal their states (of poverty) and hide their need (from the people), and not to those given much to complaint and grumble (of the hard times). He also should belong to those of magnanimity who has lost his wealth but still keeps his magnanimous qualities and maintains his poise and self-restraint, in accordance with the statement of Allah Almighty: "the ignorant man thinks, because of their modesty, that they are free from want. You shall know them by their (unfailing) mark: they beg not importunately from all and sundry, and whatever of good you give, be assured Allah knows it well." (Al-Baqarah 273)

﴿يَحْسَبُهُمُ ٱلْجَاهِلُ أَغْنِيَآءَ مِنَ ٱلتَّعَفُّفِ تَعْرِفُهُم بِسِيمَـٰهُمْ لَا يَسْـَٔلُونَ ٱلنَّاسَ إِلْحَافًا ۗ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٢٧٣﴾﴾

However, they beg not importunately because they are independent and rich in their certainty of faith, while exalted in power and honour with their firm perseverance. This kind of men should be sought through searching for the religious men in each town and region, and discovering the internal states of those of good and self-restraint. To be sure, the reward received from giving gifts to them is many times that received from giving those who beg publicly and openly.

The fifth characteristic is that the beneficiary should be of those who have dependents (to look after and spend on), or of those disabled by sickness or because of anything else, in order to correspond to the statement of Allah Almighty: "(Charity is) for those in need, who, in Allah's cause are restricted (from travel), and cannot move about in the land, seeking (for trade or work)." (Al-Baqarah 273)

﴿لِلْفُقَرَآءِ ٱلَّذِينَ أُحْصِرُوا۟ فِى سَبِيلِ ٱللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِى ٱلْأَرْضِ ﴿٢٧٣﴾﴾

I.e. they are restrained in the way to the hereafter by responsibility for dependents, hard living, or setting right the heart; and they could not move about through the land because their wings are cut off, and their limbs are bound in fetters. For this reason, Umar (Ibn Al-Khattab) used to give the household a flock of ten and more sheep; and the Messenger of Allah "Allah's blessing and peace be upon him" himself used to give the gifts according to the number of the members of the family. When Umar "Allah be pleased with him" was asked about the greatest distress he said: "It is to have more dependents, with little wealth."

The sixth characteristic is that the beneficiary should be (preferably) from the relatives and kinship, so that the object of charity would act as charity on the one hand, and a means to keep good relation with one's kith and kin on the other hand; and of a surety, the reward of keeping good relations with one's kith and kin is beyond calculation. Ali "Allah be pleased with him" said: "To keep good relation with one of my brothers by (giving him) a single Dirham is much dearer

to me than to give in charity twenty Dirhams; and to keep good relation with him by (giving him) twenty Dirhams is much dearer to me than to give in charity one hundred Dirhams; and to keep good relation with him by (giving him) one hundred Dirhams is much dearer to me than to emancipate a slave (as a kind of charity)." Furthermore, just as relatives are given precedence over non-relatives, let friends and the brethren of good be given precedence over acquaintances.

Those niceties and details should be observed (in giving in charity). Those are the required qualities, and each has many degrees, the highest of which should be sought by the almsgiver. If he finds such as combines many of those characteristics and qualities, this will be, to be sure, the great ammunition and the enormous treasure. If he does his best (in his seeking) and succeeds in his effort, he will have a double reward, and if he fails he will have a single reward.

One of his double reward is, at the time, the purification of his own soul from the attribute of niggardliness, the affirmation of the love of Allah Almighty in his heart, and striving his utmost in Hid obedience; and it is those qualities which, when strengthened in his heart, inflame his longing for meeting Allah Almighty.

The second reward is the benefit which he reaps from the invocations and wishes of the recipient, for the hearts of the righteous exert an immediate and an ultimate influence. If he succeeds (to assure these characteristics), the double reward will be obtained; and if he fails, only the first reward will be his portion. In this way, the reward of him who succeeds in his effort is doubled, both in this case as well in the other cases.

CHAPTER THREE: ON THE RECIPIENT: THE CAUSES OF HIS CLAIM, AND THE DUTIES OF HIS RECEIVING

The Causes Of Claim

It should be known that such as has claim to receive the objects of obligatory charity should be a free Muslim, belonging neither to the offspring of Hashim, nor those of Abd Al-Muttalib, corresponding to at least one of those eight groups which are mentioned in the Book of Allah Almighty. In this way, no obligatory charity should be given to an infidel, nor a slave, nor one belonging to the offspring of Hashim or Abd Al-Muttalib. But it is permissible to give it to both a child and a mad, on the condition that their guardian should receive it on their behalf. Now, let's discuss the qualities of the eight groups in detail:

The first group corresponds to the poor. The poor is him, who has no property (therewith he might be independent), nor does he has power to gain his sustenance. But if he has got his daily sustenance and immediate clothes, he is not a poor, but an indigent; and if he has got half his daily sustenance, he is then a poor; and if he has got a shirt, but not a towel, footwears, leather socks, trousers, and the shirt which he has is lesser in value to enable him to secure all those as it befits the poor men, he then is a poor, because at the time he is lacking of what he needs, and has no power to get it. it is inordinate to stipulate for a poor to

have no garment beyond what covers his private parts, since on the whole, the like of that could hardly be found. His being accustomed to begging should not also exclude him from being a poor, for in no way could begging be a means of earning, unlike the case in which he has power to earn his living, and it is this which excludes him from being a poor.

If he has power to earn his living through an instrument (which he does not possess), he is a poor until this instrument is purchased for him. If he is able to earn his living in such a way as is not fitting for his honour or his station, then he would be a poor. If he is a student of jurisprudence or law and his work in order to earn his living would prevent him from continuing his studies then he would be regarded a poor and his ability to secure a living will not be taken into consideration. If he is a devotee and his work to secure a living would prevent him from fulfilling the act of worship and observing the regular division, let him work for earning his sustenance as much as possible because his work to earn a living is more important.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "To seek an honest living is an obligation ranking second only to a religious ordinance (in significance)." Umar said: "To earn a living even in a doubtful way is better than to be involved in begging." If he is satisfied with the spending of his father on him, or of such as to whom he is dependent, he should not be considered as a poor man for this is easier than earning.

The second group corresponds to the indigent needy; and the indigent is him, who has not what suffices his spendings. One might have one thousand Dirhams, even though he is an indigent, whereas one might have no more than an ax and a rope, even though he is independent. Furthermore, the little dwelling in which he lives, and the garment which covers his body in accordance with his position and status do not deprive him of the name and description of the indigent. The same is true of the furniture of his little dwelling. In other words nothing which he needs and possesses in accordance with his status would affect (his position as an indigent).

Similarly, the books of jurisprudence which he may possess do not make him rich, because he is in need of them. If he should possess nothing but these books he is under no obligation to pay the *obligatory charity* due upon breaking the fast of Ramadan. The rule which governs the possession of books is the same as that which governs the possession of garments and home furniture, for a man is in need of all. yet, he should be careful of the real need which the book fulfils. The book is needed for three purposes : for instruction, for benefiting himself, and for recreation through reading. But the need of recreation should not have the same consideration and it involves the collection of books of poetry and the history and stories, and the like of those, which is of no benefit for the hereafter, and its aim in this world is limited to the recreation and amusement, and thus they might be sold in fulfillment expiations and the obligatory charity of breaking

the fast (of Ramadan); and they, therefore, deprive one of the name and description of the indigent.

As for the need of instruction, if it is for the purpose of earning one's living, such as the educator or the tutor who practices his work for charge, those books then act as his instrument, which should not be sold, for the payment of the obligatory charity of breaking the fast, like the tools of the tailor and the other craftsmen. If he undertakes the instruction in order to fulfill a collective duty, those books also should not be sold, and by no means would they deprive him of the name of indigent, for in this case it is an important need.

If his need from reading those books is to learn from it, and derive benefit for himself, like his keeping the books of medicine in order to treat therewith himself or the books of religious teaching from which he receives admonition: if the town has a physician or a religious preacher, there will be no need for him, and if it has none, he will be then needed for. Furthermore, he might not be in need of going through the book except after a period of time, and in this case, he should adjust such a period in accordance with the requirement of his need. The most reasonable thing to say is that whatever the man does not need within the course of the current year may be spared and dispensed with.

If man has something left over from his daily food he would be under obligation to pay the *obligatory charity of* breaking the fast of Ramadan. Since we reckon food on the basis of a day we should reckon home furniture and bodily clothes on the basis of a year. Thus, the summer clothes are not sold in winter time and vice versa. The books in this respect are more similar to clothes and furniture than to anything else. One may possess two copies of the same book and at the same time, he has need of only one of them. If he is to say that one is more correct and the other is smarter, and he is in need of both, we would say: "You should be satisfied with the more correct copy and sell the smarter, letting pleasure and luxury alone." If he has two versions of a work on the same field, one extensive and another brief, let him first define his purpose: if his purpose of having the work is to derive benefit for himself, let him be satisfied with the extensive, and if his purpose is instruction and teaching, he would then be in need of both the extensive and brief versions for each has distinctive features not found in the other.

Such cases are numerous and unlimited, and have not been dealt with in the science of jurisprudence. We have come upon this topic here only because of the general nature of such cases and to point out the superiority of the position adopted here to the others. yet, it is impossible to survey all these cases because such survey goes beyond the house furniture into further investigation of each particular house, its area, the quantity, number, and kind of its furniture, and even the kind of clothing one has. These things have no exact definitions and each jurisprudent applies his own interpretation in an attempt to perfect definitions thereby to avoid the dangers of suspicions. The pious person chooses the safest

course of conduct, abandoning what is suspicious to what is not suspicious. The problematic intermediate degrees between the two definite and contrasting extremes are indeed numerous and nothing saves one from being involved in them except precaution; and Allah knows best.

The third group corresponds to the employees to administer the objects of charity. This group implies the workers, other than the ruler and the judge, who are appointed to collect the objects of charity, including the tribal chief, the registerer , the collector *(of charity objects),* the keeper, and the porter. They are paid equally, and if anything is left over from their eighth after all have been paid, it should be transferred to the other groups, and if their portion decreases, it should be completed from other returns.

The fourth group corresponds to those whose hearts have been (recently) reconciled to Islam; and they include the nobles, who have embraced Islam, and they have authority among their peoples, and giving them (out of the charity) affirms their faith in Islam, and exhorts their fellows and followers to embrace Islam.

The fifth group corresponds to those slaves who have written deeds of their freedom in return for a certain sum of money. The share of such should be paid to his master, and if it is paid to the slave himself, it will be permissible. Furthermore, the master should not pay the obligatory charity due upon his property to his slave who has a written deed of freedom from him, for he is still a slave belonging to him.

The sixth group corresponds to the debtors; and such a debtor is he, who takes money as a loan to do a good work, or what is permissible, and at the same time, he is poor (who has no power to repay his debt). But if he takes a loan to commit a sin, he should not be given unless he turns to Allah in repentance first. If he is rich, his debt should not be fulfilled (from the objects of charity) unless his borrowing the money is for a public interest, or for holding back an affliction.

The seventh group corresponds to the fighters (in Allah's Cause), who are not enlisted in the commissary registry. A share (of the obligatory charity) should be paid to them, even though they are rich, as a means of aid for them in their fighting.

The eighth group corresponds to the wayfarers; and a wayfarer is he, who has set out on journey from his town, in order not to commit any sin , or such as passing by a certain town. He should be given (a share from the obligatory charity) if he is poor; and if he has property in another town, he should be given as much as to enable him to reach it.

But, you might say: "With which signs should this qualities be recognized?" we then might reply: As for poverty and neediness, they might be known by the statement of the recipient who is not required to bring about any evidence or to take oath (in confirmation to his saying), but it is permissible to accept his statement , particularly if it is not known that he tells lies. As for both fighting

and journey, it is a future event, and thus such should be given on the basis of his statement: "I'm going to set out for fighting (in the Cause of Allah)." if he does not fulfill it, what he has taken should be brought back. But the evidence should be brought about in relation to the other groups. This is the conditions of the claim (to receive the obligatory charity), and as far as the amount due to each, it will be discussed later.

On Exposition Of The Recipient's Duties

They are five duties, and they go as follows:

The first: that he should know (for certain) that Allah Almighty ahs enjoined the giving of obligatory charity to him in order to be sufficed against his concerns, and reduce them to only one. Allah Almighty commanded the creatures to worship Him, provided that their concern should be only with one, i.e. with Allah Almighty, and the Last Day, and this is what the following Holy statement of Allah implies: "I have only created Jinns and men, that they may serve Me." (Adh-Dhariyat 56)

﴿ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴾

but, when wisdom has ordained that man should be subject to desires and needs which divert his attention (from Allah Almighty and the Last Day) it became out of (Allah's) generosity to bestow such of bounties as sufficient to meet those needs. Hence, Allah Almighty created wealth in abundance and caused it to flow in the hands of His servants to be a means of meeting their needs and freeing themselves from want in order to devote themselves wholeheartedly to His service.

To some He gave amply and made their wealth a cause of affliction and trial, thereby exposing them to the danger. Others He loved and protected from (the pleasures and vanities of) this world, in the same way as a pitying man guards his patient against injuries. Thus, He kept them away from the comforts of this world and gave them provisions according to their minimum needs, by imposing upon the rich to supply them, so that the task of toiling and labouring to earn a living might fall on the rich, while its benefits flow to the poor and indigent, who, consequently, they could be able to devote themselves wholeheartedly to the service of Allah Almighty in preparation for what awaits them after death. Neither the pleasures (and vanities) of this world would divert them from the service of Allah Almighty, nor would poverty and distress occupy them from the preparation for the hereafter. This is the utmost of grace and blessing.

Furthermore, it befits the poor to know the value of poverty, and is assured of the fact that Allah's Bounty upon him in connection with what He has kept away from him is far greater than His in relation to what He has given him, as it will be explained in more details in the Book of Poverty Allah Willing. So, let him take what he takes from Allah Almighty as a source of sustenance and a means of helping him serve Allah Almighty, with the intention to become much stronger

therewith in his obedience to Allah Almighty; and if he could not, let him then spend it in what has been made permissible by Allah Almighty. But if he uses it to commit a sin, he will become ungrateful to the graces and blessings of Allah, and deserving of His disfavour and wrath.

The second duty: let the recipient give thanks to the almsgiver, invoke good upon him, and praise him with good praise, in such a way as to make him no more than an intermediary, even though a means through which Allah's grace has reached him; and of a surety, the means has its own right as being made by Allah Almighty an intermediary access and means; and of course, this does not contradict the vision of Allah Almighty as the only source of the blessing. The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who does not thank the people (for their gifts) has, indeed, not given thanks to Allah Almighty (for His blessing)." In many places, Allah Almighty appreciates His servants for their good works, and it is He Who has created those works, and created the power and capability of doing them. a mention might be made here of the statement of Allah Almighty: " how excellent in Our service! ever did he turn (to Us)!" (Sad 30) there are many like this.

﴿ نِعْمَ ٱلْعَبْدُ إِنَّهُۥٓ أَوَّابٌ ﴿٣٠﴾ ﴾

Let the recipient say in his invocation (for the almsgiver): "Might Allah purify your heart among the hearts of the pious, and justify your work among the works of the good righteous, and bless your spirit among the spirits of the martyrs." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Reward such as does a favour to you; and if you could not do, at least invoke good upon him until you know you have rewarded him." It is out of the perfect thanks to conceal the defects of the gift if it has any, and not to look down upon it, nor try to find fault with it, nor put the giver to shame of tightfistedness if he withholds it. let the recipient also magnify his (the giver's) doing in the sight of himself as well as of the people, since the duty of the giver is to belittle his giving, and that of the recipient is to be under obligation and magnify it; and it is incumbent upon each servant to do his own duty, and there is no contradiction in this matter, since the causes of both magnifying and belittling (the gift) counterbalance each other. What benefits the giver is to observe the causes of belittling, and the opposite of that harms him, whereas what benefits the recipient is the opposite of that, and vice versa. But all of that does not contradict the vision that the blessing comes only from Allah Almighty. The one who does not see the intermediary only as an instrument (in the Hand of Allah Almighty) has proved ignorant; and what is disapproved is to see the intermediary as the origin (of things).

The third duty: let the recipient look at what he takes: if it is not from lawful sources, he should refrain from accepting it; and verily, "He, who fears Allah (and safeguard himself from His punishment), He makes for him a way-out and provides him with sustenance from sources which he expects not." (At-Talaq 2:3)

﴿ وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ﴿٣﴾ ﴾

However, such as refrains from what is unlawful never fails to be provided with sustenance from lawful sources opened to him (by Allah Almighty). Let not him, for example, accept from the wealth of the Turks, nor of the soldiers and the viceroys of the magistrates, nor from such as whose income is mostly unlawful unless he is in dire distress, and he does not know the original owner of that which he receives: in this case, let him take just what meets his needs; and the legal verdict in this respect is that he should spend it in charity in the ways which will be explained later in the Book of What is Lawful and What is Unlawful. This is in case he fails to get what is lawful. But if he takes such as whose source is unlawful, it will not be considered as obligatory charity, since there is no obligatory charity due upon what is unlawful.

The fourth duty: let the recipient avoid the points of suspicion and doubt in the amount which he receives (as alms). This means that he should not take more than what is permissible, and should not take unless he is sure of possessing the same qualities which give him the claim (over it): if he is receives it because of fulfilling his written deed (of freedom) or debt, let not him take more than the amount of the debt; and if he takes because of his work (in administering the funds of charity), let not him take more than the charge of his fellows, and even if he is given more, he should refrain and reject to accept it, since the property does not belong to the giver so that he would dispose of it as he wills; and if his claim (over the obligatory charity) is because of being a traveller, let not him take more than what is sufficient to supply for his provisions and hiring the means of conveyance to the place of destination; and if his claim is because of being a fighter (in Allah's Cause), let not him take more than what he needs, particularly horses, weapons and expenses, the amount of which could not be determined, except by way of independent opinions; and the same is true of the journey provisions. But it is out of piety to avoid what arouses his doubt to that in which he has no doubt.

If his claim (over charity) is through poverty and neediness, let him consider first, whether there is, in his house furniture or in his bodily clothes, anything to dispense with in itself, or dispense with its great value, through exchanging it for what is sufficient (which might be cheaper and lesser in value), and make use of the difference of value. All these things depend primarily on his own choice and opinion and involve two states: one according to which it is clearly certain that he is deserving and its opposite, according to which it is certain that he is not deserving; and between both extremes, there are suspicious states; and of a surety, he, who comes round the protected zone is about to fall into it. it also depends upon the apparent saying of the recipient.

The needy persons, in estimating their needs, are different in relation to strictness or generosity. The pious is apt to be very strict whereas the devious is inclined to be generous to the extent that he regards himself in need of many things, all of which are abhorred by Law. When the amount of his need has been

determined, he should not take more but rather should take what is sufficient for his need within one year beginning with the time of payment. For this is the limit which the Law allows, since with the lapse of each year the occasions of the income are repeated. Moreover, the Messenger of Allah "Allah's blessing and peace be upon him" himself stored a year provisions for his dependents. This is the nearest limit to define the status of the poor and needy indigent. If the recipient would limit himself to the need of one month or even that of one day he would become much closer to piety.

The opinions of the learned men pertaining to the amount received from the *obligatory charity* are different. Some would go in restriction to the limit of reducing it to a very little amount and require that one should limit himself to no more than his daily food, depending upon the narration which is transmitted on the authority of Sahl Ibn Al-Hanzhaliyyah, that the Messenger of Allah "Allah's blessing and peace be upon him" forbade begging with richness. He was asked about the limit of richness (which would prevent begging), thereupon he said: "It is that one should have (what supplies for) his lunch and supper." Others are of the opinion that he should take until he reaches (but not go beyond) the limit of richness; and such limit of richness in their sight is the minimum amount liable to obligatory charity, since Allah Almighty has not enjoined the obligatory charity but upon the rich among the people. They say that "He is allowed to take for himself, as well as on behalf of each member of his dependents the minimum amount liable to the obligatory charity."

According to others, the limit of richness is (no less than) fifty Dirhams or its value from gold. they rely here on the narration on the authority of Ibn Mas'ud, in which the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who begs (others) and he has got as much property as to make him independent, will come on the Day of Judgement, with his face full of scars and scratches." He was asked: "What does make him independent (and able to meet his needs)?" he said: "Fifty Dirhams or its equivalent from gold." But it is said that the narrator of this tradition is not reliable enough. This amount is reported to be forty, depending upon the narration of Ata' Ibn Yasar, according to which the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who begs (others) while he has as much as is equal to an ounce (forty Dirhams) has, indeed, been importunate in begging."

On the other hand, some people have exceeded the due limits in generosity, saying that "He is allowed to take as much as suffices him to purchase a whole village therewith he becomes independent along his lifetime, or prepare merchandise for traffic therewith he becomes independent along his lifetime"; and this is the concept of richness in their sight. According to Umar Ibn Al-Khattab: "When you give (gifts to others), you should enrich (such as you give)." Some people go as far in this respect as to think that if one , is reduced to poverty

(after being rich) he is allowed to take (from the obligatory charity) as much as is sufficient to restore him to his former state of richness, even though it is ten thousand Dirhams, provided that he should not exceed the limit of moderation.

When the attention of Abu Talhah was diverted by his garden during the prayer, he said: "I've made it an object of charity." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Give it as a gift to your kinship, since this is good for you." He distributed among Hassan Ibn Thabit and Abu Qatadah; and verily, a garden fenced with date-palms to be distributed among only two men is too much to enrich them (along the rest of their lifetime). It is also reported that Umar gave a desert Arab a she-camel in addition to its baby camel. This is what might be related in connection with the generosity (in the distribution of almsgiving).

As to reducing (the given share of the *obligatory charity* to no more than) an individual's daily food or an ounce of gold, it has been mentioned in connection with the dislike of begging and frequenting the gates of houses, both of which are undesirable and subject to another rule. Indeed, to give concession to one to receive as much of the *obligatory charity* as enables him to buy a whole village so that he might become independent for the rest of his life is more probable although it is apt to be extravagant. But what is much closer to moderation is to take an amount sufficient for the current year. To exceed this limit is dangerous and to fall short of it is strict. In all these, unless the Law offers a definite restriction, the independent interpreter of the Law can do nothing but hanc down a judgment according to the best of his knowledge and say to the pious the same as the Messenger of Allah himself had said, i.e. "Seek the verdict of your own heart although you have been given dispensation." But since "sin is heart alluring", the recipient should, once he feels he takes anything (doubtful), fear Allah and not justify his act by a dispensation which he might have received from learned men (although well-versed) in the letter of the Law (they are not so in its spirit). For their dispensations are (pursuant) to rules and regulations, particular and general, dictated by necessity and expedience and are full of conjectures and suspicions. To guard against such suspicions is what characterizes those of religion and travellers on the way to the hereafter.

The fifth duty: let the recipient ask the almsgiver about the amount of the obligatory charity due upon his property, and consider: if he what receives is more than the eighth, let not him accept it, since the share of him, as well as of his two partners (in the same group) is no more than one-eighth (the amount of the obligatory charity). Let him further reduce from the eighth as much as is sufficient for two of his group (so that the shares of the three should be equal). However, this inquiry is binding upon most of the people, who do not observe this way of distributing the obligatory charity, either because of their ignorance, or because of their indulgence. It is permissible to ignore the inquiry into these, things if it does not appear (to the recipient) what might arouse his suspicion of

their being unlawful. The questions relating to begging and the different degrees of probability will be discussed in the Book on what is Lawful and what is Unlawful, Allah Willing.

CHAPTER FOUR

ON THE VOLUNTARY CHARITY: ITS EXCELLENCE, AND THE PROPRIETIES OF RECEIVING AND GIVING IT

The Exposition Of The Excellence Of Charity

From amongst the different traditions and narrations, a mention might be made of the following:

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Give in charity even (as little as) a single date, for the (object of) charity satisfies the need of the hungry, and extinguishes the (harmful effects of the) sin in the same way as water extinguishes fire." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Safeguard yourselves from the fire (of Hell) even with half a date (to be given in charity); and if you could not find, let it be with a good word." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslim servant gives anything in charity from his lawful earnings, and Allah Almighty never accepts but what is lawful, but that Allah Almighty takes it with His Right Hand and enlarges its reward (for such as gives it) in the same way as anyone of you brings up his baby horse, until a date would become (as huge) as (the mountain of) Uhud."

The Messenger of Allah "Allah's blessing and peace be upon him" said to Abu Ad-Darda': "When you cook soup, make much its water, and invite a family of your neighbours to share it with you." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No servant gives in charity generously but that Allah Almighty makes his heirs properly worthy of his inheritance." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every man will be in the shade of his almsgiving (on the Day of Judgement) until the cases of the people should be decided." The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (object of) charity closes seventy gates of evil." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The (object of) charity to be given in secrecy extinguishes the anger of the Lord Almighty."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The reward of) such as gives in charity out of abundance is not better than that of him who accepts because of his need and want." Perhaps he means here such as intends, by averting his need and want, to devote himself wholeheartedly to his religious service, who is then equal to the almsgiver, who intends, by his giving, to secure the welfare of his religion. Once, The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Which kind of charity is the best?" he said: "It is to give in charity while you are healthy, hoping to live more, and feeling afraid of poverty, without waiting until when (you approach death and)

your soul reaches the throat, you say: "Let such and such (money) be for so and so, and let such and such be for so and so; and so and so should have such and such."

The Messenger of Allah "Allah's blessing and peace be upon him" said one day to his companions: "Give in charity!" one of them said: "I have a Dinar (should I give it in charity)?" he said: "Spend it on yourself." He said: "I have another one." He said: "Then, spend it on your wife." He said: "I have a third one." He said: "Then spend it on your dependents." He said: "I have a fourth one." He said: "Spend it on your servant." He said: "I have a fifth one." He said: "Then, you know better how to dispose of it." The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (objects of) charity are unlawful for the family of Muhammad (to take) since they are the impurities of the people (therewith they purify themselves and their property)." He further said: "Remove the beggar's need (which has forced him to begging) with even a morsel of food (as little) as the bird's head." The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the beggar is true (to his need of begging) not prosper will he, who returns him with nothing."

Jesus "Peace be upon him" said: "If one returns a beggar from his house with nothing, the angels do not enter that house for as long as seven days." The Messenger of Allah "Allah's blessing and peace be upon him" used to do two things, which he never entrusted to anyone to do on his behalf: he used to prepare (the water of) his ablution at night (in a water-skin) which he would cover; and he used to give the needy indigent with his own hand. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The needy indigent is not he, who is dismissed with a date or two, or a morsel or two; but the real needy indigent is he, who refrains from begging others. recite, if you so like, Allah's saying: "They never beg the people importunately."" (Al-Baqarah 273)

﴿يَسْـَٔلُونَ ٱلنَّاسَ إِلْحَافًا ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslim dresses another Muslim (in a dress) but that the former remains in the protection of Allah Almighty as long as even a shred of that (dress) remains on his body."

As for the historical sayings in this connection, a mention might be made of the following:

According to Urwah Ibn Az-Zubair: "A'ishah gave in charity fifty thousand (Dinars), even though her garment was full of patches." In his comment on the statement of Allah: "And they feed, for the love of Allah, the indigent, the orphan, and the captive" (Al-Insan 8)

﴿ وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴾

"They do so in spite of their great love and longing for food." Umar (Ibn Al-

Khattab) used to say: "O Allah! bestow plenty (and abundance of blessings) upon the generous among us, perchance they would return its benefit to the needy among us." According to Umar Ibn Abd Al-Aziz: "The prayer conveys you to the middle of the way, fasting the gate of the King, and almsgiving admits you to His Presence." According to Ibn Abu Al-Ja'd: "No doubt, an object of charity closes seventy doors of evil; and of a surety, an object of charity to be given in secrecy is seventy times greater than that given in public, and it dislodges the jaws of seventy devils." According to Ibn Mas'ud: "A man kept worshipping Allah Almighty for seventy years, and then he committed fornication, which rendered his deed fruitless. He passed by a needy indigent, whom he gave a loaf in charity, thereupon Allah Almighty forgave for him his sins, and restored to him the deed of the seventy years."

Luqman said to his son (by way of advising him): "When you commit a sin, give in charity (to remove its evil effect)." Yahya Ibn Mu'adh said: "I do not know a grain (as heavy as) to have the weight of the mountains of this world other than the grain which is given in charity." According to Abd Al-Aziz Ibn Abu Rawwad: "It is said that three things are of the treasures of the Garden (of Paradise): to conceal the sickness, to give in charity secretly, and to keep silent at the time of calamities." According to Umar Ibn Al-Khattab: "The deed vied in glory with each other, thereupon the charity said: "I'm the best and most excellent among you all." Abdullah Ibn Umar used to give sugar in charity and say: "Allah Almighty says: "By no means should you attain righteousness until you spend out of what you love" (Al Imran 92)

﴿ لَن تَنَالُوا ٱلْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ ﴾

And Allah Almighty knows that I love sugar." An-Nakh'i said: "If there is a thing to be given (in charity) for the Sake of Allah, I will not be pleased to see a defect in it."

According to Ubaid Ibn Umair: "On the Day of Judgement, the people will be mustered as hungry as they have never been before, as thirsty as they have never been before, and as naked as they have never been before: he, who gave food (in charity) for the Sake of Allah Almighty, would be given food by Allah Almighty, and he, who provided others with water for the Sake of Allah Almighty would be given water by Allah Almighty, and he, who dressed others for the Sake of Allah Almighty, will be dressed by Allah Almighty." Al-Hassan said: "Had Allah Almighty willed, He would have made all of you rich, and no poor would have existed among you; but He Almighty has put you to trial by making some of you responsible for the support of others." according to Ash-Sha'bi: "He, who does not see himself more needy to the reward of his object of charity than the poor to the object of charity itself, will have rendered invalid his charity, and smitten his face therewith."

According to Malik: "We see no blame upon the faithful believer to drink from the same water which he gives in charity, and provides others with in the

mosque, for it has been intended to quench the thirst of whatever thirsty, and not intended to be only for the needy and indigent in particular." It is said that once Al-Hassan came upon a slave-trader having a slave-girl, thereupon Al-Hassan said to him: "Do you accept one or two Dirhams for her price?" he answered in the negative. On that he said to him: "Go then! Verily, Allah Almighty has accepted, for the beautiful women of big lustrious eyes (of the Garden), a farthing and a morsel (to be given in charity)."

The Exposition Of Giving Charity In Secrecy And In Public

The seekers of sincerity are different in this matter: some are inclined to the opinion that it is better to conceal the charity, and others to the opposite that it is better to make it public. Our aim here is to point out the advantages and disadvantages of each, and then uncover the truth therein.

As for concealing it, it has five advantages:

The first is that it is more fitting to conceal the identity of the recipient. For taking the almsgiving in public disgraces his manhood. It bares his need and forces him to abandon the desirable qualities of self-restraint and temperance, because of which he is regarded rich by the ignorant.

The second is that it is safer for the tongues and hearts of the people, for they might envy him, and disapprove of his receiving alms, thinking that he has taken in spite of his being independent and free of want and need, or they might accuse him of receiving more (than what suffices him); and of a surety, envy, evil suspicion and backbiting are from amongst the major sins; and it is more important to safeguard them from those crimes. Abu Ayyub As-Sikhtiyani said: "Sometimes, I refrain from wearing a new dress, lest it might provoke the envy of some of my neighbours." One of the abstinent people said: "Perhaps I refrain from using a thing, for fear that some of my brothers might ask: From where has he got it?" Once, a shirt was seen on Ibrahim At-Taimi, and he was asked: "From where have you got that?" he said: "My brother Khaithamah have dressed me in it, and had I known that his family would know about it, I would not have accepted it."

The third is to help the almsgiver do his deeds secretly, since the excellence of giving in secrecy is greater than that of giving in public, and of a surety, to help somebody complete his favour is a favour in itself. However, the secret could be broken unless it is between two; and once the given thing is made public, the almsgiver would be known. One of the people gave a learned man something apparently, thereupon he returned it (and refused to accept it). another one gave him something in secrecy, thereupon he accepted it. when he was asked about that he said: "This (latter) behaved politely and concealed his gift and thus I accepted it, while the former behaved impolitely and made public his gift, and thus I refused his gift."

A man gave a Sufi something before an assembly of people, thereupon he returned it. he was asked: "Why have you returned what Allah Almighty had

given you (through His servant)?" he said: "You have joined others with Allah in that which belongs only to Allah Almighty, and have not been satisfied with Allah Almighty Alone, thereupon I rejected your joining." One of the Gnostics accepted something given to him in secret, which he had rejected earlier when it was given to him in public. When he was asked about that he said: "You've disobeyed Allah by making public your gift, and I was not to help you in your disobedience; and when you obeyed Him by concealing your gift, I helped you attain your righteousness." Ath-Thawri said: "Were I to know that none of you would make a mention of his gift, nor talk about it before the people, I would accept his gift."

The fourth is that making public the gift puts (the recipient) to humiliation and ignominy, and it is not consonant with the state of a faithful believer to put himself to humiliation. One of the learned men used to accept (gifts) in secrecy, and reject to take in public saying: "Taking gifts in public is to put knowledge to humiliation, and bring shame on its people; and I'm not to take anything from this world, in return for putting knowledge to humiliation and bringing shame on its people."

The fifth is to avoid the suspicion of partnership. The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is given a gift, and he has some people with him, they should be his partners in it." that it is in the form of gold or silver does not change it from being a present. In this respect The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best present a man might give to his brother is silver, or to serve him with bread." In this way, he made silver a present by itself. Thus, it is undesirable to give a gift in public, unless it is by consent of them, even though it is not far from being suspicious, and to give him in seclusion is to be safe from this suspicion.

Giving gifts in public, and making mention of that has four advantages:

The first is that it gives rise to sincerity, truthfulness, freedom from affectation and hypocrisy.

The second is that it conquers vainglory and haughtiness, and rather affirms servitude to Allah and poverty, and sets man free from arrogance and self-independence, and makes him of no authority in the sight of the people. One of the Gnostics said to his disciple: "Conceal not, anyway, your being the recipient of alms. For when you receive alms publicly this will result to one of two things: you will lose favour with some people, a thing which is more secure for your faith and more wholesome to your soul, or grow in the regards of others because you have revealed the truth. This is exactly what your brother desires because his reward increases as your love to him grows greater and your respect to him becomes more profound. You also would be rewarded because of your being helpful to bring about the increase in his reward."

The third is that the Gnostic has no care but for Allah Almighty. It is the same to him whether to be given in secret or in public, since the difference of his

attitudes towards Allah in accordance with the different states is, of a surety, a violation against Allah's Oneness. One of the people said: "We did not mind of the invocation of such as used to accept the gifts in secrecy, and reject to take them in public." However, to care for the presence or the absence of the people (at the time of receiving alms) is out of lack in the state of mind (towards Allah Almighty), since one's attention should be paid to the One and Only. In this issue, it is related that one of the religious instructors used to show his inclination to one of his pupils on the exclusion of the others, which was difficult upon them. he wanted to demonstrate to them the superiority this pupil had over them. he gave each of them a hen and asked each one to be alone with it and slaughter it in a place where none could see him. Each went alone with it and slaughtered it, barring that pupil, who returned the hen. When the religious instructor asked them they told him that they had done just what they had been commanded to do. He asked that pupil: "Why have you not slaughtered yours as your fellows have done?" he said: "I could not go to a place where none could see me, since the Sight of Allah Almighty watches over me wherever I'm." on that the religious instructor said: "For this reason I'm inclined to him, i.e. for he never pays his attention but to Allah Almighty."

The fourth is that to make it public is to establish the tradition of gratefulness. Allah Almighty says: " But the Bounty of your Lord; Rehearse and proclaim!" (Ad-Duha 11)

﴿ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴾

But to conceal (alms) is to be ungrateful to the grace of Allah Almighty, Who criticizes such as conceals what He Almighty has given him ascribing him to niggardliness when He says: "(Nor) those who are niggardly, or enjoin niggardliness on others, or hide the bounties which Allah has bestowed on them; for We have prepared, for those who resist faith, a punishment that steeps them in contempt." (An-Nisa 37)

﴿ ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلِ وَيَكْتُمُونَ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ وَأَعْتَدْنَا لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "When Allah bestows a grace upon anyone of His servants, He likes that (the signs of) His grace be visible on him."

One gave a righteous man something in secret, which he raised with his hand (so that the people would see it) and said: "This belongs to the world, in which publicity is better than secrecy, whereas secrecy is better in the matter of the hereafter." So, one of the good men: "When you are given at the presence of the people, i.e. in public, accept it, and return (with thanks) in secrecy."

On the other hand, sticking to gratitude and thankfulness is highly recommended. In this respect, The Messenger of Allah "Allah's blessing and

peace be upon him" said: "He, who give no thanks to the people (for their gifts) has, indeed, not been grateful to Allah Almighty." Thankfulness here stands in the position of reward in accordance with the tradition of The Messenger of Allah "Allah's blessing and peace be upon him" in which eh said: "Reward such as does a favour to you; and if you could not do, at least invoke good upon him until you know you have rewarded him." When the Muhajirs (Emigrants) said, whilst giving thanks to the Ansar (Helpers): "O Messenger of Allah! we've never seen a people better and more generous than those (Ansar) in whose dwellings we've lived who made us share their property with them to the extent that we feel afraid they would receive the whole reward (apart from us)." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The more you give thanks to them, and praise them (for their favours), the more you reward them (for what they've done)."

Having understood well those advantages, you should know that such of differences among the people in this respect as have been handed down do not pertain to the question in itself so much as to their states. To uncover the truth of this matter, we do not give a decisive judgement that to conceal almsgiving is more excellent in all the states, as well as to make it public is not better at all. This differs with the difference of intentions; and of course the intentions differ with the difference of states and persons. So, let the sincere watch himself carefully lest he be misled by vanity and beguiled by the deception of nature and the artifice of the devil. Artifice and deception are more prevalent in concealment than in publicity, although they affect both. Deception enters into secrecy through the people's inclination by nature to it, seeing that it helps to maintain one's prestige and position before men, protect him from the people's seeing him with the eye of contempt and disrespect, and seeing the almsgiver as a benefactor and generous donor. It is a virulent disease which afflicts the soul and through which the devil makes alluring the advantages to the individual, thereby persuading him to justify his conduct with anyone of the five which we have mentioned.

The criterion and the acid test which govern all of that is one thing, i.e. that the pain such as whose receiving alms is revealed entertains would be just the same when the receiving of alms taken by his fellows is revealed. If his purpose is to safeguard the people from backbiting, the feelings of jealousy, envy and evil suspicions, or to protect himself from divulging the identity, or to help the almsgiver to adhere to make secret his alms, or to protect knowledge from being put to shame, all of this might result from the exposure of the alms received by his brother. If the exposure of his own is harder on him than that of others, then his apprehensions regarding these considerations are untrue and false, resulting from the artifice and deception of Satan. That's because to disgrace and discredit knowledge is forbidden not because it is the knowledge of this or the other but simply because it is knowledge in itself. Backbiting is forbidden because it is to defame a person's honour (in his absence) as such, not because it is the slander of

the honour of a certain person. Anyone observing this point may prove too strong for the devil to conquer, otherwise he will be a man of much activity but little success.

Therefore, human nature may incline to publicity, because through it the individual humours the giver and pleases him thereby encouraging him to do the same again. By making the acceptance of alms known to the public, the recipient proves grateful before the people so that they might be inclined to show respect to him and ready to inquire about him and help him more. This is, to be sure, a virulent ailment lurking within the inside; and the devil has no power over the religious one, unless he makes this wickedness seem to him in the form of the right way of sunnah, telling him that to give thanks is out of the right way of sunnah, and to conceal it is out of showing off, bringing to him all the advantages (of publicity) which we've mentioned, in order to lead him to make it public, even though his internal purpose is (to mislead and deceive him as) we've mentioned earlier.

The criterion of all of that as well as its acid test is to consider his inclination to give thanks (in both states), where the news (of giving) would go beyond the almsgiver and such as whom he wishes to give, and in the presence of some people who dislike to disclose the gift, and have desire for concealing it, whose practice is not to give but such as conceals it and gives no thanks for it: if both states are the same to him, let him know then that the real motif of thankfulness is to establish the right way of giving thanks and talk good about the favour, otherwise he is under the influence of deception.

Having come to know that the real motif of his thankfulness is to establish the right way of giving thanks, let not him be heedless of fulfilling the right the almsgiver has on him, and consider: if he is of those who are fond of thankfulness and publicity, let him conceal his gift and rather give no thanks to him, for the best fulfillment of his right is not to help him commit injustice; and verily, seeking thankfulness is out of injustice. But if he knows, from his state, that he never likes thankfulness and does not intend it (with his gifts), then let him give thanks to him, and make public his alms.

For this reason, The Messenger of Allah "Allah's blessing and peace be upon him" said in reference to the one who was praised before him: "You've struck the neck of (and killed) him. Were he to hear it, he would never prosper." This is despite the fact that The Messenger of Allah "Allah's blessing and peace be upon him" praised a people in their face because of his confidence of their certainty (of faith), and his knowledge that (his praising them) would cause no harm to them so much as it would make them more desirous to do good. He told one of them that he was the master and chief of the Bedouins of sheep. The Messenger of Allah "Allah's blessing and peace be upon him" said in reference to another: "When the most generous among his people comes to you, you should deal with him generously."

Once he heard the speech of a man, which appealed him and he said: "Verily, some speech is (in its effect like) magic." The Messenger of Allah "Allah's

blessing and peace be upon him" said: "If anyone of you knows good in his brother, he should tell him about it, for this prompts his desire to do more good." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "When a faithful believer is praised (for his good faith), the belief would grow (and become firm) in his heart." According to Ath-Thawri: "He, who recognizes himself well (as really he is) no harm will be caused to him by the people's praising him." He said to Yusuf Ibn Asbat: "If I bestow a favour upon you, with which I'm more pleased than you, seeing that it is a blessing from Allah Almighty which He has bestowed upon me, you then might give thanks (to me), otherwise, give no thanks then."

These details should be observed by anyone who watches his heart, for without these details the works of the! Senses are the laughing-stock of the devil and the object of his ridicule and malice especially for what seems to be much activity but little profit. It is such knowledge which is described by the following saying, namely, "Learning one point of such knowledge is better than a year of worship." For through this knowledge worship becomes a living and a vital thing and without it, it dwindles and comes to naught. In short, to take in public and to reject in secrecy is the best and safest policy to follow. Furthermore, no one, in rejecting a gift, should be excessive in his avowal of unworthiness. Rather his knowledge should be complete so that both secrecy and publicity would be the same to him. Such a state is like red sulphur, often heard of but never seen: we ask Allah, Most Generous the good aid and help to attain success.

The Exposition Of Which Is More Excellent: Receiving Voluntary Charity Or Obligatory Charity

Both Ibrahim Al-Khawas and Al-Junaid, and others like them were of the opinion of giving preference to taking from the voluntary charity over the obligatory charity, since to take from the latter is to compete with the poor and indigent, and belittle their share therefrom, and because one might not have the full qualities which make him worthy of receiving it, according to the description of the Holy Book (of the Qur'an), unlike the voluntary charity, which is more embracing.

Others are of the opinion that it is better to accept the obligatory and not the voluntary charity, for the former is helpful in fulfilling what is due; and had the needy indigent refrained from receiving the obligatory charity, they would have been sinful. Furthermore, there is no point for the alms recipient to be under any obligation, for the obligatory charity is a right due to Allah Almighty, therewith He sustains the needy and indigent among His servants. Taking the obligatory charity depends upon the need, and of a surety, everyone knows well his needs, whereas taking the voluntary charity depends upon the religion, according to which the almsgiver, in most cases, gives such as he thinks to be religious. Moreover, accompanying the indigent and needy is closer to humility and submission, and far removed from arrogance and haughtiness. Sometimes, one

happens to accept an object of charity as though it were a present, without being distinguishable from it.

This is to affirm the humility and neediness of receiving alms. The truth of the matter in this respect that this issue differs according to the different states of the person, and the kind of attention which he has at that time. If he were in doubt as to whether or not he deserved he should not accept anything from the *Zakat*. But if he were certain that he was deserving, as, for example, when he has to pay a debt which he had incurred for a just cause and is unable to pay it without aid, then he is certainly entitled to that aid and justified in accepting it. If a deserving individual were given the choice between accepting aid from the *Zakat* or the *Sadaqah* and had found out that the person who is to give the *Sadaqah* would not give that particular sum unless he were to accept it, let him by all means choose the *Sadaqah*, as the *Zakat* which is compulsory would always be paid to its deserving beneficiaries. This would increase charity and better the conditions of the poor. If the money were to be definitely given as a *Sadaqah* any way and on the other hand the acceptance of the *Zakat* would not result in distress for the poor, the person would be free to make his choice. In short the arguments in favour of the one or the other vary. On the whole the acceptance of aid from the *Zakat* is more conducive to modesty and humility; and Allah Almighty knows best.

In the Name of Allah, Most Gracious, Most Merciful.

Praise be to Allah Who has made great His Favour upon His servants, when He averted from them the evil plots and guiles of Satan, thwarted his hopes and frustrated his schemes: He made fasting a fortification and shield for His devotees, therewith He opened for them the gates of the Garden, and showed to them that the way of Satan to seize their hearts is their inward desires, and by overpowering them, the well-pleasing soul should become too strong and steadfast to face its opponent.

Allah's blessing and peace be upon (the Prophet) Muhammad, the leader of the nation, and the founder of the right way of sunnah, as well as upon his family and his companions, of piercing sights and sound minds.

To go further: fasting constitutes one-fourth the faith, in accordance with the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Verily, fasting constitutes half the patience", and in accordance with his statement: "Patience comprises half the faith". Furthermore, it is distinguished from the other pillars of service by its particular position to Allah Almighty Who said, as the Messenger of Allah "Allah's blessing and peace be upon him" related from Him: "Every good deed is rewarded as much as ten to seven hundredfold, except fasting, for it is done for the Sake of Me, therewith I give reward (as much as I will)." Allah Almighty says (in His Holy Book): "those who patiently persevere will truly receive a reward without measure!" (Az-Zumar 10)

﴿ إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ ﴾

Fasting comprises (as we have mentioned) half the patience, since its reward goes beyond the limit of estimation and calculation. It is sufficient for you to know its excellence and superiority to read the saying of the Messenger of Allah "Allah's blessing and peace be upon him": "By Him in Whose Hand is my soul! The unpleasant smell coming out from the mouth of a fasting person is much sweeter in Allah's Sight than that of musk. Allah Almighty says: 'He has refrained from his (sexual) desire, left his food and drink for the Sake of Me: fasting then is done for My Sake, therewith I give reward (as much as I will)'."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "In the Garden, there is a door called Rayyan, from which none will enter (the Garden) except the fasting persons." Such (fasting) has been given promise to

meet Allah Almighty (in the hereafter) because of his fasting. the Messenger of Allah "Allah's blessing and peace be upon him" said: "A fasting person experiences two joys: one at the time of breaking his fast, and the other on meeting his Lord Almighty." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Everything should have a gateway, and fasting is the gateway of the religious service." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the sleep of a fasting person is worship."

It is narrated on the authority of Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “When the month of Ramadan comes upon you, the gates of the Garden will be opened, and none of them will be closed, the gates of the fire (of Hell) will be closed, and none of them will be opened, and Satans and the rebellious transgressors from amongst the jinns will be fastened (by chains and shackles), and. Then, a caller will call: 'O one who seeks good! Come (and do good as much as you could)! O petitioner of evil! Desist (from doing evil and rather turn to doing good)!'" in his comment on Allah's saying: "Eat you and drink you, with full satisfaction; because of the (good) that you sent before you, in the days that are gone!" (Al-Haqqah 24)

﴿ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾ ﴾

"Those are the days of fasting, on which they left food and drink."

The Messenger of Allah "Allah's blessing and peace be upon him" joined both abstinence and fasting in the same rank which Allah Almighty acclaims to His angels. He told: "Allah Almighty shows pride because of the worshipping young man saying: 'O young man who has left your desires and devoted your youth entirely to Me! You are, in My Sight, in the same rank of some of My angels.'" the Messenger of Allah "Allah's blessing and peace be upon him" said concerning the fasting person: "Allah Almighty says: "Behold O My angels to this servant of Mine! He has left his desire, pleasure, food and drink for My Sake." In comment on the Holy statement of Allah Almighty: " Now no person knows what delights of the eye are kept hidden (in reserve) for them, as a reward for their (good) Deeds" (As-Sajdah 17)

﴿ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾ ﴾

Their work (in the world) was fasting, and this is because He Almighty says: "those who patiently persevere will truly receive a reward without measure!" (Az-Zumar 10)

﴿ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ ﴿١٠﴾ ﴾

Thus the reward of the fasting man will be given amply and abundantly and it

will be beyond imagination or estimate. It is fitting to be so, because fasting belongs to Allah Almighty and, by virtue of this relation, it has been rendered noble, although all the acts of worship belong to Allah Almighty, just as the Sacred House [27] has been made noble by its special relation to Allah Almighty, although the whole earth is His.

There are two points for which fasting belongs to Allah Almighty: the first is because it is a form of desisting and renunciation in its very nature hidden from human sight, whereas all the other acts of worship are apparent and exposed to it. It stands alone as the only act of worship which is not seen by anyone except Allah Almighty. It is an inward act of worship performed through sheer endurance and perseverance. The second is because it is a means of overpowering Allah's enemy, Satan, whose means to prevail over man is desires which are strengthened by eating and drinking. For this reason the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily Satan reaches everywhere in mankind in the same way the blood circulates in the body. Make it then difficult for Satan by means of hunger." For the same reason the Messenger of Allah "Allah's blessing and peace be upon him" said to A'ishah: "Persist in knocking the door of the Garden." She asked: "With what shall I knock the door of the Garden?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "With hunger." However, the excellence of hunger will be discussed later, Allah Willing, in detail in the Book of the evil of gluttony, and its remedy, in the quarter of the destructives.

Whereas fasting in particular (apart from the other religious services) is to overpower Satan, the enemy of Allah Almighty, close his path and block his way, it comes to be worthy of this distinguished position in relation to Allah Almighty. To overpower the enemy of Allah Almighty is, in the end, to help Him, and of a surety, Allah's Aid would not come unless men themselves help Him in accordance with His saying: " O you who believe! If you will aid (the cause of) Allah, He will aid you, and plant your feet firmly." (Muhammad 7)

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تَنصُرُوا۟ ٱللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾ ﴾

The servant then should take the initiative and begin to strive; perchance he will be rewarded with the right guidance from Allah Almighty.

For this reason, Allah Almighty says: "And those who strive in Our (Cause), We will certainly guide them to Our Paths: for verily Allah is with those who do right." (Al-Ankabut 69)

﴿ وَٱلَّذِينَ جَـٰهَدُوا۟ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ ﴿٦٩﴾ ﴾

He further says: "Verily never will Allah change the condition of a people until they change it themselves (with their own souls)." (Ar-Ra'd 11)

﴿ إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ ﴾

The change here refers to the increase of desires and lusts, for they are the grazing place and pasturing land of the devils; and as long as it is fertile and rich, they would not cease to frequent it; and as long as they frequent it, the Glory of Allah Almighty will not be revealed to the servant, and thus he will be barred from meeting Him. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had it not been for the fact that Satans hover around the hearts of the sons of Adam, they would have been able to see the dominion of the heavens."

From this perspective, fasting has come to be the gateway of religious service, as well as a shield (to protect man from sins and mistakes). Since its excellence is so great and significant, it is then incumbent upon us to explain its internal and external conditions, through making a mention of its pillars and regulations, and its inward rules; and this will be achieved through three chapters.

CHAPTER ONE: ON THE OUTWARD DUTIES AND REGULATIONS, AND THE OBLIGATIONS CONCOMITANT TO BREAKING THE FAST

As for the outward duties, they are six:

The first is to watch the commencement of the month of Ramadan, through watching the new moon, and if it is cloudy in such a way as to obstruct the people from seeing the new moon (of Ramadan), complete the days of Sha'ban thirty. We mean by watching the actual vision (which assures its appearance), which is attested by the witness of at least a just person, but seeing the new moon of the month of Shawwal is not attested except by the witness of two just persons, for this is closer to precaution in the religious service (of fasting). Fasting becomes incumbent upon such as hears the witness of a just person, of whose statement he is sure, and whom he thinks to be reliable, even though the judge passes no decision; and that's because every servant should follow, in his religious service, what his thought imposes upon him. If the new moon is seen in a town and not in another, between which there is a distance as short as less than a two-day journey, fasting should become binding upon the inhabitants of both; and if the distance between them is longer, let each town follow its own judgement, provided that what is incumbent upon the one should not go beyond it to the other.

The second pertains to the intention. One should state decisively and deliberately the intention every night (before dawn to observe fast on the coming day). If one states his intention to observe the all fasts of Ramadan with one intention, it will not make valid his fasting, and this is what we meant by (stating the intention) every night. Furthermore, if he declares his intention by day, it will not make valid his fasting of Ramadan, or even the obligatory fasting at all. But it

is held valid for the voluntary fasting; and this is what we meant by (saying that the intention should be stated) at night before dawn. If one states his intention to observe fasts absolutely or the obligatory fasts with no restriction, it will not make valid his fasting until he states his intention to observe the obligatory fasts of Ramadan enjoined by Allah Almighty.

If he states his intention on the night of suspicion to observe fast on the coming day in case it appears to be the first day of Ramadan, it will not make valid his fasting since it is not decisive, unless his intention relies upon the witness of a just person, but neither the possibility of mistake or the lie on the part of such just witness would cancel out the decisiveness (of his intention to fast the coming day), nor would the concomitant circumstances such as doubt concerning the last night of Ramadan prevent one from stating the intention to fast the following day, nor would the intention to fast be affected if it depends upon mere speculation as in the case of a person imprisoned in a dark dungeon, who thinks that the month of Ramadan had come: his suspicion thereof would not prevent him from stating the intention to fast.

If one is uncertain on the night of doubt, the verbal stating of his intention to fast would not be valid because the very place where intention lies is the heart, and it is inconceivable to experience doubt in conjunction with certainty, just like the case of such as says, while being in the middle of Ramadan that he would fast the following day if that day were of Ramadan, thereupon no harm would be caused because it is mere repetition of words, while in the very place of intention there would be no room for doubt or hesitation, rather it should be sure that the following day belongs to Ramadan. He who states his intention of fasting during the night and then eats while it is yet night his eating then will not invalidate his intention. If a woman in a state of menstruation states her intention of fasting (during the night) and she gets clean from her menses before dawn, her fast would be held valid.

The third is to refrain from getting anything to the inside of his body as long as he remembers that he is fasting however, his fasting would be corrupt by eating, drinking, snuffing, and injecting. But it would not be invalidated by phlebotomy and cupping, nor by forcing the probe into the ear or the orifice of the penis unless the probe reaches the bladder. Whatever enters the body unintentionally, such as dust, flies, or water during rinsing the mouth (in ablution) will not invalidate the fast unless one goes to excess in rinsing his mouth: in this case his fasting will be invalidated; and this is because he will be negligent. This is what we meant when we said 'intentionally'.

We said 'as long as he remembers that he is fasting' in order to exclude the one who has forgotten that he was fasting and whose eating will not invalidate his fast. But if one intentionally eats at any of both ends of the day, and later finds that he has eaten during the actual period of daylight, it is incumbent upon him to observe a fast in lieu. But if he, to the best of his power, continues to believe

(that he had not eaten outside the prescribed time), nothing then is binding upon him. Yet he should not eat at both ends of the day except after careful and thorough observation (of the time).

The fourth is to refrain from having sexual intercourse. However, the limit of sexual intercourse is the disappearance of the glands of the penis (within the vulva). But to have sexual intercourse forgetfully does not break fasting. If he has sexual intercourse at night, or has a nocturnal wet dream with the result that morning entered upon him while being in the state of ceremonial impurity, he should not break his fasting. If dawn appears while he is still copulating with his wife and he then stops immediately, his fasting would be held valid. But if he continues (until he fulfills his desire by ejaculation), his fasting would be corrupted, and in this case, atonement becomes binding upon him.

The fifth is to abstain from masturbation, either through sexual intercourse or no sexual relation for this breaks fasting. However, fasting is not broken by one's kissing or sleeping with his wife, as long as this does not lead to seminal emission; but it is undesirable, unless he is an old man, or one who is powerful enough to have control over his sexual desire: in this case, there is no blame in kissing, even though leaving it is better. If he feels afraid his kissing would lead to seminal emission, but even he kisses, and the semen is emitted, he will have broken his fasting, in view of his negligence.

The sixth is to abstain from vomiting, since it invalidates fasting. But, if one cannot help it, his fast remains valid. If one swallows phlegm or mucus from his throat or chest, he will not invalidate his fast; and this is out of concession in view of being a common distress. But if he swallows it even after having gotten out to his mouth, he will break his fast.

As to the obligations concomitant to breaking the fast, they are four:

Making amends, atonement, ransom, and abstaining from food and drink for the remaining portion of the day, in imitation of the fasting person.

As for making amends, it is generally binding upon every responsible Muslim who has left fasting, whether with or with no legal excuse. The menstruating woman should observe fasts in lieu of what she misses (during her menses), and so should the apostate (who repents). But no fast in lieu is due upon the infidel, the child, and the mad. It is not necessary, for the fasts to be observed in lieu of the missed ones of Ramadan, to be consecutively performed, but they might be either at different intervals or all at once.

As for atonement, it is not binding unless because of having sexual relation (with one's wife). But the intentional seminal emission, eating, drinking, or the like of that, would not assure it. the atonement is to emancipate a slave; and if one could not afford for that, let him observe fasts for two months consecutively; and if he has no power to do so, let him then feed sixty needy indigent with a Mudd of foodstuff for each.

In relation to abstaining from food and drink for the rest of the day (in imitation of the fasting persons), it is obligatory upon anyone who broke fasting (with no legal excuse) or failed to carry out all its requirements. The menstruation

woman is under no obligation to fast for the rest of the day if she has already got clean. Similarly the traveller, who at the end of two days' journey, arrives not in a state of fasting, is under no obligation to fast for the rest of the day. It is also obligatory to abstain from food and drink on doubtful days when only one reliable witness has declared that he has seen the new moon. On the other hand, observing fast on journey is better unless it is unbearable. A traveller should not break his fast on the very day he sets out if he has been resident in its first portion while fasting, nor on the very day of his arrival if he is fasting.

As for ransom, it is binding upon such of pregnant and suckling woman as break their fasting, for fear for their babes; and in this case, each day (on which she breaks fasting) should be ransomed by a single Mudd of wheat to be given to an indigent, and she should also make amends for her missed fasts. In case of an aged man, if he (proves powerless and thus) breaks his fasts, he should give in charity, for each day he does not fast, a Mudd (of foodstuff).

As for regulations, they are six: to delay the time of having the night meal of Suhur (a short time before dawn), to hasten on to break fasting with dates or water before prayer, refraining from the use of toothpick as of the time the sun passes the meridian, to spend generously and copiously (on the poor and needy) during the month of Ramadan, in view of its good merits which we've mentioned earlier, to study the Qur'an, to practice I'tikaf in the mosque, particularly during the last ten days of Ramadan, since this was the practice of the Messenger of Allah "Allah's blessing and peace be upon him": whenever the last ten days (of Ramadan) entered, he would fold the bed, straightened his lower garment, and strove, and caused his family to strive themselves to the utmost of their power in religious service at night, for the Night of Power lies in those (ten), and mostly in the odd nights, particularly the twenty-first, the twenty-third, the twenty-fifth, and the twenty-seventh.

It is better to stay in retreat for consecutive nights. If one vows, or professes his intention to stay in retreat for consecutive days, this continuity might be interrupted by his coming out with no necessity, such as, for example, to visit a patient (to enquire about his health), to follow a funeral procession, to bring forth a witness, to pay a visit, to renew his purification; and it would not be interrupted if he comes out to answer the call of nature. He is allowed to perform ablution in his house, without turning to another occupation. However, the Messenger of Allah "Allah's blessing and peace be upon him" used not to come out (of the mosque) but to fulfill his need (of answering the call of nature), and not to enquire about the health of a patient but while passing by (near his house).

The continuity of such stay in retreat also might be interrupted by having sexual intercourse, but not by kissing. During I'tikaf in the mosque, there is no harm in applying perfume, holding the tie of marriage, having food and drink, washing both hands in a basin, since all of that is necessary (for the body) during the period of stay. Furthermore, such continuity might not be interrupted by getting a part of one's body out of the mosque. In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" used to draw his head close to

A'ishah in order to comb his hair, while she was in her chamber. Whenever such as in retreat comes out to answer the call of nature and then returns once again, he should resume his intention to stay in retreat, unless he has held his intention for ten-day stay in retreat in advance, even though it is better for him to make renewal of intention.

CHAPTER TWO:
ON THE MYSTERIES AND INTERNAL CONDITIONS OF FASTING

It should be known that there are three degrees of fasting: the fasting of the public, the fasting of the private, and the fasting of the elite among the private. The fasting of the public applies to withholding both the stomach and the private parts from fulfilling their desires as we've explained in detail earlier. The fasting of the private applies to withholding hearing, sight, tongue, hands, feet, and all of the parts of the body from committing sins.

The fasting of the elite among the private applies to the fasting of the heart from entertaining any mean thoughts or worldly concerns, in such a way as to be not concerned with anything other than Allah Almighty. But such kind of fasting might be broken by being involved in thinking of anything other than Allah Almighty and the Last Day, or of the matters and affairs of this world unless it is intended for the sake of religion, since all of that belongs to the provisions of the hereafter and not of this world, to the extent that led one of these who have their hearts sanctified to say: "He, who turns his attention, during his day, even tc make arrangements for that with which he is going to break his fast, a sin will be written against him." This is due to his lack of confidence of the Bounty of Allah Almighty, and the lack of certainty of his promised sustenance. To be sure, this is the rank of the Prophets, the truly faithful believers, Allah's nearest devotees. We shall have no long discussion about its details, but rather, let's be concerned more with its practical side. It is to turn one's whole and entire attention to Allah Almighty, and this requires to divert it from anything else, and to comply with the significance of the statement of Allah Almighty: " Say: "Allah (sent it down)": then leave them to plunge in vain discourse and trifling." (Al-An'am 91)

﴿ قُلِ ٱللَّهُ ثُمَّ ذَرْهُمْ فِى خَوْضِهِمْ يَلْعَبُونَ ﴾

As to the fasting of the private, which is the fasting of the righteous good men, it is to withhold the parts of the body from committing sins; and it could be achieved through six things:

The first is to lower the gaze, and hold it back from extending to look at all of what is blameworthy and hateful, as well as at such as occupies the heart and diverts the attention from the celebration of Allah Almighty. In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the glance (one might cast at what is hateful) is one of the poisoned arrows of Iblis might Allah curse him. Such as refrains from it, for fear of Allah Almighty, Allah Almighty bestows upon him faith, whose pleasant sweet he experiences in his heart." It is further narrated on the authority of Jabir from Anas that the

Messenger of Allah "Allah's blessing and peace be upon him" said: "Five things break the fast of the fasting person: telling a lie, backbiting, going about with calumnies, taking a false oath, and casting a lustful glance."

The second is to keep the tongue from nonsense, telling lies, backbiting, tell-bearing, speaking with foul and obscene language, desertion, enmity, and hypocrisy, and rather imposing silence upon it, and occupying it with the celebration of (the Praises of) Allah Almighty and reciting the Qur'an: this is the fasting of tongue. It is narrated by Bishr Ibn Al-Harith that Sufyan said: "Verily, backbiting corrupts fasting." It is further narrated by Laith from Mujahid that he said: "Two things corrupt fasting: backbiting and telling lies." (It is narrated that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "Of a surety, fasting acts as a shield (to protect one from the fire of Hell), and if anyone of you is fasting, he should not speak with obscenity, nor behave ignorantly (towards others), and if anyone fights or quarrels with him, let him (refrain from fighting him and rather) say: "I'm fasting! I'm fasting!"

It is narrated that two women were fasting during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" when the severe hunger and thirst troubled them so much at the end of the day, that they were about to be ruined. They sent to the Messenger of Allah "Allah's blessing and peace be upon him" asking his permission for them to break their fast. He sent a vessel to them and told (the courier) to say to them: "Vomit what you have eaten." One of them vomited pure blood and tender flesh as much as half the vessel, and the other vomited the like of that until the vessel was filled. The people were astonished at that. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Those (women) fasted from what Allah has made lawful for them, and broke their fasting by doing what He has made unlawful for them. One of them sat with the other, and went on backbiting the people, and this (which both vomited) is what they have eaten of their flesh (through backbiting)."

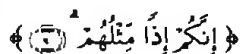
The third is to withhold hearing from listening to what is undesirable and disliked, for it is forbidden to pay attention to that which is forbidden to be said. For this reason, Allah Almighty places on equal footing such as hears (what is unlawful) and the devourer of what is forbidden in His statement: "(They are fond of) listening to falsehood, of devouring anything forbidden." (Al-Ma'idah 42)

﴿ سَمَّٰعُونَ لِلْكَذِبِ أَكَّٰلُونَ لِلسُّحْتِ ﴾

He further says: "Why do not the Rabbis and the doctors of Law forbid them from their (habit of) uttering sinful words and eating things forbidden? Evil indeed are their works." (Al-Ma'idah 63)

﴿ لَوْلَا يَنْهَىٰهُمُ ٱلرَّبَّٰنِيُّونَ وَٱلْأَحْبَارُ عَن قَوْلِهِمُ ٱلْإِثْمَ وَأَكْلِهِمُ ٱلسُّحْتَ لَبِئْسَ مَا كَانُوا۟ يَصْنَعُونَ ﴾

However, to keep silent of and pay one's attention to backbiting is forbidden, otherwise "you then will be like them" (An-Nisa 140)

﴿ إِنَّكُمْ إِذًا مِّثْلُهُمْ (١٤٠) ﴾

In accordance with Allah's statement. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the backbiter and the listener (to backbiting) are partners in the sin."

The fourth is to withhold the remaining parts of the body from what is sinful, such as both hands and legs from doing what is shameful, the stomach from what is suspicious at the time of breaking the fast: there is no significance for fasting, which is to refrain from such of food as is lawful, and then breaking the fast by such of food as is unlawful. The example of such as does so is like him, who constructs a palace and destroys a whole town. However, the lawful food might be harmful by its excess in quantity and not by its quality, and the purpose of fasting is to reduce the quantity and rather induce moderation. Similarly, the person who resorts to taking a dose of poison, for fear of the harmful effect of an excessive dose of medicine, is indeed foolish. The unlawful is poison detrimental to religion while the lawful is like a medicine a little of which is beneficial but the excess of which is harmful.

The purpose of fasting is to reduce the quantity of food and induce moderation. the Messenger of Allah "Allah's blessing and peace be upon him" said: "Many a man gets nothing out of his fast except hunger and thirst." It is said that it refers to the person who breaks his fast on what is unlawful. Others said that it refers to the person who abstains from such of food as is lawful, and rather breaks his fast by eating the flesh of the people through backbiting; and of a surety, it is unlawful. It is also said that this means such as does not keep the parts of his body from doing what is sinful.

The fifth is not to take too much of the unlawful food at the time of breaking fast, in such a way as to fill the inside of his body, since there is no vessel more hateful in the Sight of Allah Almighty than a stomach which is filled with food, whatever lawful it might be. How should the benefit of fasting to overpower the enemy of Allah and suppress his own appetite through fasting be achieved as long as, when he breaks his fast, he compensates himself for what he had missed during the day and even gets more kinds of food and drink? It has become the custom to store up all the food for the month of Ramadan, wherein food and drink of different kinds and colours are consumed more than in several months.

To be sure, it is a well-known fact that the purpose of fasting is hunger and the suppression of lust so that the soul might be able to attain piety. If the stomach is given no food from the early morning until the evening so that its appetite is aroused and its desire grows stronger and then it is fed with delicacies and filled to the point of satiety, its pleasure would increase, and strength would be doubled, which should, of course, give rise to such of passions as would have remained inactive had it been left on its custom (before